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THE FIFTH COMMANDMENT.

We doubt whether common readers of the Bible take in the full force of the promise annexed to this commandment, "that thy days may be long upon the land which the Lord thy God hath given thee." This is not, as many suppose, a promise to the individual child.—Were it so, it would have been unmeaning; for, dutiful children are and always were as liable to early death as the undutiful. Nay, "those whom the gods love die young,"—those found faithful in lesser trusts are no doubt for that very reason often transferred to a higher sphere of duty,—the fruit that ripens first is first gathered into the heavenly garner. But the decalogue is addressed to the Israelites taken collectively. The entire nation is addressed in the second person singular. We might then paraphrase the fifth commandment as follows: "Cultivate filial piety as a virtue essential to your national permanence and well being. It is a parent virtue. There will spring from it that reverence for all law and authority, human and divine, which will unite you among yourselves, and make you invincible by external force, so that there need be no limit to your prosperity, and you need never forfeit your place among the nations of the earth. But let a spirit of irreverence and insubordination prevail in your household, let children rise up against their parents, let youth despise age and the elder serve the younger, misrule, anarchy and universal profligacy must ensue,—distraction within will make you a ready prey to enemies from without,—as captives in foreign lands, or under the rod of the oppressor on what was once your own soil, you must expiate by public calamity the vicious domestic discipline which will have infected the whole body politic."

The history of the covenant people furnishes an instructive commentary on this "first commandment with promise." On the fairer pages of the Jewish annals there are numerous traces of abounding reverence for parents and elders. But in our Saviour's time, when the nation was fast ripening for perdition, filial impiety was not only a prominent vice, but was even legalized and shamelessly inculcated by the religious guides of the people. In the gospel of Mark, we learn the mode in which the Pharisees encouraged their disciples to avoid supporting their aged parents, namely, by making a fictitious, merely nominal consecration to religious uses of the property by which their parents might have been relieved. Josephus's narrative of the Jewish war is horribly full of just such manifestations of character as we might expect disobedient children to grow into, of seditions, usurpations, massacres, crimes against nature, atrocious inhumanities,—in fine, just such crimes as seem impossible even for bad men, who ever had homes worthy of the name.

We regard this commandment as involving a fundamental law of national prosperity. The family is the germ of the state,—the state is but the aggregation of separate families, and is collectively what those families are individually.—The organization of the state is in theory analogous to that of the family,—its administration paternal,—its object, order of protection. The duties of the citizen are the same as those of the child,—implicit submission and obedience, limited only by the well considered voice of conscience and the express law of God. The child may not lie or steal at the parents' bidding, but within the limits of right is bound to obedience however unpalatable and irksome. The citizen may not commit what he knows to be sin against God at the bidding of the state; but there is no extent to which he may not be bound to act in opposition to his own wishes, judgment and interest, from loyalty to the government and for the sake of public order. Nor is this obligation impaired by republican institutions, under which each man holds a part of the sovereignty. His acts of sovereignty are few, simple and definite. They are confined to the right of suffrage, the preparation to exercise that right intelligently, and the free criticism of public men and measures. In everything else the citizen of a republic is as much a subject bound to implicit obedience, as if he lived under a despotism. True, it requires a peculiarly clear moral discernment and active moral sense, for one to be alternately sovereign and subject, parent and child in the great family; and for that very reason is it especially necessary that he should be early disciplined to subordination and obedience. Men are in general as citizens what they were as children. We doubt whether a dutiful son ever became a seditious demagogue, or a fractious, railing, brawling politician.

The Puritan fathers of New England and most of the colonists from the old world brought with them the old notions of rigid family discipline. Stubborn children fared harder with the early magistrates of New England, than the majority of thieves and murderers do now; for filial disobedience or disrespect was then "an iniquity to be punished by the judges." From homes thus governed sprang the pervading spirit of order, which survived the breaking up of old institutions, quietly awaited the inauguration of our state and national governments, and then peacefully transferred its former allegiance to the newly constituted authorities. It was home-bred habits alone that kept the nation above the waves of anarchy during the revolution; for the governments had only a nominal power, and might have been crushed by a very slight outbreak of the mob spirit. Had not the soldiers of the revolution been for the most part trained in well-ordered families, they never would have laid down their arms unpaid except in what they deemed worthless paper; but would have levied their hard-earned wages on the goods of the unarmed, and, unfoiled by the impregnable virtue of Washington, would have elevated some less scrupulous chieftain as the head of a military despotism.

The scene is now sadly changed. We of the present generation have witnessed much social disorder. Laws are often left as a dead letter on the statute book. Our state and national legislatures have frequently been the theatre of outrages that would disgrace the hedge-fighter's arena. Mobs have often arrested the course of justice, and have been abetted in so doing by men of education and of high social and political rank. And is it too much to say that such paroxysms of violence and lawlessness have resulted from the relaxed state of domestic discipline,—from homes where the children have borne sway and their parents served them! It was only families organized and governed after the divinely prescribed pattern, that made a republic possible on these shores. If the old domestic regime is to be permanently reversed and the whims of childhood, the freaks of youth, instead of the wisdom of mature experience, are to govern our families; we may count the days of our republic as numbered and finished. Undisciplined houses will undermine the state; and the world must wait for a successful republican experiment, till there shall be a nation that obeys the precept and can claim the promise of the fifth commandment.

[For the Christian Register.]

The Christianisation of this Land.

In a letter recently received from a reliable source in the West, it would seem that great exertions are making by the combined action of the so-called, Evangelical sects through the agency of the American Tract Society for the wider diffusion of their peculiar views. The "American Messenger," a monthly Newspaper, is one of their organs or means of communication; and the friends of this Society in the West are engaged in the great enterprise of supplying *every family* throughout towns, cities or other districts, with a copy of this paper. The operation is this;—The whole of any given place is first districted, and then persons in each district are appointed to solicit subscriptions, As the whole are to be supplied, some are induced to enlarge their subscription so as to make up for any who may refuse to subscribe. In a village alluded to by our correspondent there were found to be 480 families. These were divided off into small districts, a visitor appointed to each, and when the monthly package arrived, every family was called upon, and a copy of the American Messenger left with them. By this, and the usual means, the circulation of this paper has been made equal to 160.000 monthly, for the last year. Besides this, during the same period of time, they have circulated nearly *one million of volumes of books*, and nearly *eight millions of other publications*. Their annual expenditures are equal to $300,000 per annum.

The American Tract Society, the prime agent in this case, is formed by a combination of at least fourteen different sects of Christians,—who setting aside for the purpose, any peculiar doctrines or differences of opinion among themselves, unite their talents and their funds, to disseminate those views in which they all agree. Now, the questions which we would suggest in view of these facts, are, whether there is not something here to excite our emulation,—to provoke us in a similar way, unto love and good works? Are they not doing their part nobly, in the work, as they understand it, of the evangelization of this land? and whether the advocates of a better theology, cannot, and ought not, to adopt some united plan of action for the purpose of promoting the cause of Christ, and doing their part in propogating the Gospel in all its purity and practical power? If the Old Church is thus energetic and busy, why should not the New be equally so? If the Church of the Past is thus zealously at work for a less good as we esteem it, why should not the Church of the Future be still more active, when the good seed which they would sow is less mixed with weeds and tares? If the anti-Liberal sects can forego some of their differences, and are willing to combine to diffuse those views and principles in which they agree,—why cannot the anti-Orthodox denominations do the same? If a union of the former gives them a great and useful power for the propagation of what we deem error, why should not the Liberal sects unite on a similar footing and obtain a corresponding power for the purpose of doing a better work, even the Christianisation of the Land?

That such liberal denominations of Christians are in our midst, we all know. Some of them are numerous in churches and people They agree with us, substantially, in all their leading views, principles and duties of Christianity. There is no occasion, at the present time, to designate them. They will occur at once to the mind of the reader, be he of what sect he may. All that we would now suggest as an individual, is, whether, as the season of our Anniversaries approaches, and as the season of the Anniversary of other liberal denominations or their Convention meetings may occur, this subject ought not to receive from each, the private or public consideration, which it so well merits? Whether they should not exchange opinions among themselves in order to ascertain whether there is any inseparable obstacle in the way of such a union; and whether there are not some inappreciable advantages which may grow out of such a common effort for so great an end? Whether the good time in fact will not soon come, when such a union may be contemplated and advocated by all, as both practicable and desirable; that "happy union" to use the language of our correspondent "among enlightened and liberal Christians all over the land for the noblest purposes, in the more effectual promotion of Christ's cause, and the dissemination of his truth in the world." P.

May 20.

TEMPER. Bad temper is oftener the result of unhappy circumstances than of an unhappy organization. It frequently, however, has a physical cause, and a peevish child often needs dieting more than correcting. Some children are more prone to show temper than others, and sometimes on account of qualities which are valuable in themselves. For instance, a child of active temperament, sensitive feeling, and eager purpose, is more likely to meet with constant jars and rubs, than a dull passive child; and if he is of an open nature, his inward irritation is immediately shown in bursts of passion. If you repress these ebullitions by scolding and punishment, you only increase the evil by changing passion into sullkiness. A cheerful, good-tempered tone of your own, a sympathy with his trouble, whenever the trouble has arisen from no ill-conduct on his part, are the best antidotes; but it would be better still to prevent beforehand, as much as possible, all sources of annoyance. Never fear spoiling children by making them too happy. Happiness is the atmosphere in which all good affections grow, the wholesome warmth necessary to make the heart-blood circulate healthily and freely: unhappiness the chilling pressure which produces here an inflammation, there an excrescence, and worst of all, "the mind's green and yellow sickness—ill temper." [Charles Bray.

JOHN ELIOT.

John Eliot, familiarly known by the well-deserved title of the "Apostle to the Indians," was born in Nasing, England, in the year 1604. Of his youth and earlier manhood little is known. We learn, however, that his parents were persons of deep and constant piety, and that by their influence "his first years," as he himself remarks, "were *seasoned* with the fear of God, the Word, and prayer." The seed thus early cast upon the waters was found, after many days, not, indeed, by the banks of the mill where it was sown, but, borne across the wide ocean, the rugged shores of New England. Eliot was nurtured in the school of the Puritans, and his character and principles were, in some degree, moulded by Puritanic influence, yet so thoroughly was he imbued with the spirit of humility, benevolence and piety, that his religion never degenerated into pious cant, fanaticism, bigotry, or moroseness. He early entered one of the English universities, and after pursuing there a successful course of study, became, like his great contemporary, Milton, an instructor of the young. And it is a curious fact—illustrative of the estimation in which, at that time, the office of a teacher was held—that many labored arguments were employed, by the friends of each, to prove that they were not disgraced by following that occupation.

But it is time for us to follow him across the waters, and notice some of his labors in the Western wilderness. He arrived at Boston in the month of November, 1631. At this time he was 27 years of age. Soon after his arrival he became pastor of the Roxbury church, (now the Rev. Dr. Putnam's,) and continued its faithful shepherd and teacher until his death—a space of nearly 60 years. Though he was assiduous and faithful as a pastor, yet he found time to look about him and scan the wants and woes of his fellow-men. His eyes fell on the Indians as they plied their canoes in the adjacent waters, or roamed over the hills and through the forests, and the sight of his eyes affected his heart.

No eloquent appeal was made to his sympathies—there was no immediate example of benevolence and zeal to incite him to action, but the still small voice within alone urged him to go forth and evangelize the Indians Perhaps he may have felt rebuked by the words of Robinson, addressed to the Plymouth Governor—"Oh, that you had converted some before you had killed any." Besides, Eliot, together with many of the wisest men in Europe, supposed the American Indians to be the descendants of the lost tribes of Israel, and this idea, doubtless, had some influence upon his determinations. But it was enough for him to know, that beneath each savage breast there throbbed a human heart; that within the rough exterior, there dwelt a soul, immortal and priceless, for whose salvation the Savior bore the rugged cross.

We cannot follow Eliot in all his journeyings and self-denying labors. In a letter to the Hon Mr. Winslow, describing one of his journeys, he says: "I have not been dry, night nor day, from the third day of the week unto the sixth, but have travelled, and at night, pull off my boots, wringing stockings, and on with them again, and so continue but God steps in and helps. I have considered the word of God, in Timothy—'Endure hardship as a good soldier of Jesus Christ.'" Speaking of his labors for the Indians, in his last sickness, he says—"It is a work which I have been doing much and long about—but what was the word I spoke last? I recall that word *—my doings!* alas! they have been poor, and small, and lean doings, and I'll be the man that shall throw the first stone at them all." All the results of his labors cannot now be ascertained. Through his influence many churches were organized, whole towns of "praying Indians" were formed, and native industry and skill were employed among the different tribes, and quite a number of Indians were admitted as students in Harvard University. In the year 1674, there were, in different parts of this State, about 3600 praying Indians, and more than 14 churches, all supplied with native preachers.

By him "the alabaster box of precious ointment was broken in the dark and gloomy habitations of the unclean." The tomahawk was exchanged for the amulet of peace, and those places which, for so long a time, had resounded with the shrill war-whoop, now became vocal with the songs of praise and the accents of prayer.

Had Eliot possessed the lax and accommodating morality of the wily Jesuit, it would have been an easy thing for him to have numbered many thousands as converts to Christianity. In Maryland, as stated by Mather, the Jesuits encouraged the Indians to be baptized by presenting them some new shirts, but when these became soiled, as the Indians knew not how to cleanse them, they requested of the Jesuits a rebaptism, in order that they might be furnished with a fresh supply. Such were not Eliot's converts. We read of one Jesuit who represented Christ to the Indians as a valiant and victorious warrior, who, in the space of three years, had scalped an incredible number of men, women and children. Eliot told them only of the Prince of Peace and the Man of Sorrows. He was ever fearful lest he should mistake the signs of piety in those recently converted from Paganism; indeed, he seems to us over-careful and cautious in admitting them into the Christian church. Eliot loved the Indians, but he was fearful lest that affection should make him blind to their faults.

In the midst of his journeyings, preaching and teaching, he applied himself with great assiduity to the learning of the Indian tongue. To acquire such a barbarous, unpronounceable language as that of the Indian, "whose words," to use the quaint language of Mather, "have been growing ever since the confusion of Babel," a language which had no affinity with the Eastern dialects, and which offered nothing to gratify taste or impart wisdom, must have been a long and severe task. We wonder not when we hear him say, after years of incessant toil and study, "I as yet have but little skill in their language, and can but stammer out some pieces of the Word of God in their own tongue." He made a grammar of the Indian language, and translated the whole Bible, together with many smaller works. The secret of his success he has told us in that ever-memorable sentence recorded at the close of his grammar—"Prayers and pains, through faith in Christ Jesus, will do anything."

But all these labors, praiseworthy as they are, were not performed without opposition. The Indian priests were violently opposed to him, and endeavored to seduce the convert from his new faith, and to fill the minds of the people with prejudice against the missionary. Skirmishes and wars also frequently interrupted his labors, and often frustrated his fondest hopes. Besides, not a few among his own countrymen poured ridicule and contempt upon him and his work, and both his labors and their results were often grossly misrepresented among his brethren at home and in England. But he toiled humbly on, outlived slander and ridicule, until all acknowledged the purity of his motives and the good results of his labors.

The last sermon that Eliot preached was to the Indians. This was in the 83d year of his age. The imagination can easily picture him, feeble and emaciated, yet bearing a calm and heavenly countenance, supported by his friends, and surrounded by his Indian converts. We can almost hear him say, in the language of the venerable apostle, "Little children, love one another." When no longer able to go out of his house, he requested his neighbors to send their colored servants to him, that he might teach them. Thus did he employ his waning strength almost to the day of his death. He died at the age of 86. The last words which fell from his lips were, "Welcome joy."

We cannot close this imperfect account of the life of Eliot, without mentioning his great benevolence and charity. Mather says, "He that will write of Eliot, must write of charity or say nothing." "He did not put off his charity, to be put in his last will, as many who therein show that charity is against their will, but his own hands were his executors, and his own eyes his overseers." An anecdote, illustrating this trait of his character, is found in his life, written by Dr. Francis. "The parish Treasurer, when once he paid him some money due for his salary, tied the ends of a handkerchief, into which he put it, into as many hard knots as he could, to prevent him from giving it away before he reached home. On his way home, he called at the house of a sick family, and told them that God had sent them some relief. Being welcomed by the sufferers by tears of gratitude, he began to untie the knots. After many fruitless efforts, and impatient of delay, he gave the handkerchief and all its content to the mother, saying, "Here, my dear, take it; I believe God designs it all for you." In his last sickness, he says, "Alas! I have lost every thing; my understanding leaves me, my memory fails me, but I thank God, my charity holds out still. I find that rather grows than fails." [Watchman & Reflector.

OLD CUSTOMS OF NEW ENGLAND.

The following explanation of some old New England customs is extracted from the Appendix to the life of Rev. Joseph Grafton, of Newton, by Rev. S. F. Smith:

"The arrangements for sitting in the meeting-house were peculiar. A single range of square pews were erected completely around the house, against the walls. A single row of similar pews was set in the body of the house immediately in front of the principal door, and the whole space remaining on the floor up to the pulpit was covered with slips (the ancient interior of the Old South Church in Boston precisely corresponded with this description.)

The members of the congregation were seated, by public authority, according to their *dignity* This was called *dignifying the seats*, or *the pews*; or sometimes *stating the meeting-house*. The ground of preference seems to have been chiefly mere property qualifications; perhaps birth, or official civil standing, might also have been taken into consideration. The chief seats, as to rank, was the first pew at the right hand, after entering the front door of the church. In the slips, the oldest persons were seated near the pulpit, and the younger behind them in regular order, towards the door; the women on the right hand, as being the more honorable, and the men on the left. A portion of the gallery was appropriated as *the boy's seat*. The fact that the older persons, many of whom were perhaps in circumstances too humble to admit of their aspiring to the dignity of sitting in a pew, were arranged in the slips according to age, accounts for the breaking up of families, and the seating of children by themselves. The girls were provided for in the same manner as the boys, the seats on the right falling to their share. In like manner, in the part of the gallery occupied by the choir, through the gallantry of our Fathers, the right side was also appropriated for the female singers, and the left for the males, a distinction which still exists to an indefinite extent throughout New England; probably few persons have inquired for what reason."

Another custom which prevailed in many of the churches in olden times, was that of seating the women on one side of the house and the men on the other side. There is still one society, at no greater distance from the city than Malden, which religiously observes this ancient and singular custom.—[Boston Journal.

ONE GOOD WORD EVERY DAY.

A good word is one which does some one good: it may be a word of teaching, a word of warning, or a word of comfort; always a word of truth and love. Speak one such word at least every day.

Our days are few at best; certainly no one of them should pass by without an opening of the lips for God. Who can tell the effects of a single sentence, uttered with faith and prayer? It may reach to thousands; it may reach into eternity. As wave moves wave in the ocean, so one work of grace may reach from mind to mind, and thus be producing effects long after the tongue which uttered it shall have turned to dust. Never despair of being useful so long as you have the gift of speech. If you can say nothing else, you may at least repeat some blessed text of Scripture; this may save a soul. That child, that servant, that visitor, that stranger, may praise God in heaven for the truth heard from you. "Let your speech be seasoned with salt." Keep the heart full, and you will have something to say. "Out of the abundance of the heart, the mouth speaketh." Every day the ungodly are uttering fatal words, kindling bad passions, and destroying souls. Every day, therefore, all Christians should be saying something for Christ. Many a time, through grace, a single saying has been blessed to the awakening of a soul Pray for help to devise and utter such things every day of your life, as may lead those who hear you to faith in your Redeemer. [Am. Messenger.

NO NIGHT IN HEAVEN.

When the night returns upon us here on earth, the pleasures of sight vanish and are lost. Knowledge is shut out at one entrance in a great degree, and one of our senses is withheld from the spreading beauties and glories of this lower creation, almost as though we were deprived of it, and were grown blind for a season.

It is true, the God of nature has appointed the moon and stars to relieve the darkness at some seasons, that when the sun is withdrawn, half the world at these hours may not be in confusion: and by the inventions of men, we are furnished with lamps and candles to relieve our darkness within doors: but if we stir abroad in the black and dark night, instead of the various and delightful scenes of the creation of God in the skies and the fields, we are presented with an universal blank of nature, and one of the great entertainments and satisfactions of this life, is quite taken away from us. But in heaven, the glories of that world are forever in view; the beauteous scenes and prospects of the hills of paradise are never hidden; we shall there continually behold a rich variety of things which eye hath not seen on earth, which ear hath not heard, and which the heart of man hath not conceived. Say, ye souls in paradise, ye inhabitants of that glorious world, is there any loss of pleasure by your absence from those works of God which are visible here on earth, while you are forever entertained with those brighter works of God in the upper world? while every corner of that country is enlightened by the glory of God himself, and while the Son of God with all his beams of grace shines forever upon it?

It is another unpleasing circumstance of the night season, that it is the coldest part of time. When the sun is sunk below the earth, and its beams are hidden from us, its kindly and vital heat, as well as its light, are removed from one side of the globe; and this gives a sensible uneasiness in the hours of midnight, to those who are not well provided with warm accommodations.

And I might add also, it is too often night with us in a spiritual sense, while we dwell here on earth. Our hearts are cold as well as dark. How seldom do we feel that fervency of spirit in religious duties which God requires? How cool is our love to the greatest and the best of beings! How languid and indifferent are our affections to the Son of God, the chiefest of ten thousand, and altogether lovely! And how much doth the devotion of our souls want its proper ardor and vivacity!

But when the soul is arrived at heaven, we shall be all warm and fervent in our divine and delightful work. As there shall be nothing painful to the senses in that blessed climate, so there shall not be one cold heart there, nor so much as one lukewarm worshipper; for we shall live under the immediate rays of God who formed the light, and under the kindest influences of Jesus the Son of righteousness. We shall be made like his angels who are most active spirits, and his ministers who are flames of fire. Psalm civ: 3. Nor shall any dulness or indifferency hang upon our sanctified powers and passions: they shall be all warm and vigorous in their exercise, amidst the holy enjoyments of that country.

As night is the season appointed for sleep, so it becomes a constant periodical emblem of death, as it returns every evening. Sleep and midnight, as I have shown before, are no seasons of labor or activity, nor of delight in the visible things of this world; it is a dark and stupid scene wherein we behold nothing with truth, though we are sometimes deceived and deluded by dreaming visions and vanities Night, and the slumbers of it, are a sort of shorter death and burial, interposed between the several daily scenes and transactions of human life But in heaven, as there is no sleeping, there is no dying, nor is there any thing there that looks like death. Sleep, the image or emblem of death, is forever banished from that world. All is vital activity there; every power is immortal, and every thing that dwells there is forever alive. There can be no death, nor the image of it, where the everliving God dwells and shines with his kindest beams; his presence maintains perpetual vitality in every soul, and keeps the new creature in its youth and vigor forever. The saints shall never have reason to mourn over their withering graces, languid virtues, or dying comforts; nor shall they ever complain of drowsy faculties, or inactive powers, where God and the Lamb are forever present in the midst of them.

O what a blessed change does the converting grace of Christ make in the soul of a son or daughter of Adam! It is like the beauty and pleasure which the rising morning diffuses over the face of the earth, after a night of storm and darkness; it is so much of heaven let into all the chambers of the soul. It is then only that we begin to know God in his most awful and most lovely manifestation; it is in this light we see the hateful evil of every sin, the beauty of holiness, the worth of the gospel of Christ, and of his salvation. It is a light that carries divine heat and life with it; it renews all the powers of the spirit, and introduces holiness, hope and joy, in the room of folly and guilt, sin, darkness, and sorrow. [Dr. Watts.

KOSSUTH AND THE HUNGARIAN REFUGEES.

BROOSA (Asia Minor) May 1st, 1850.

Observing the vagueness of the statements in our paper, and the general apparent want of more precise information respecting the present situation of Governor Kossuth and his noble band of officers, I have thought that a few facts from personal observation might not be uninteresting to your readers. Having for some time, on account of health and missionary objects, been contemplating a visit to *Kutahia* (such is the spelling in the Turkish,) and a good opportunity offering a few days after the Magyars left Broosa, I embraced it. My companion was an American physician, a traveler, who was desirous to meet the refugees We arrived on the 14th of April, just two days after Kossuth and his suite. As we had hoped, we had almost unrestrained intercourse with them, meeting them when and how we chose, which privilege, of course, we were not backward in improving. This fact will explain more fully the statements which occur below.

For some six weeks the Magyars were residing in Broosa, while on their way to Kutahia. During the time of their stay here, they were closely guarded, the Pasha being under strict charge, from the attempts which have hitherto been made at assassinating Kossuth. This, as Kossuth one day remarked to me, is a strange mode of protection, to allow the suspected individuals to go at large, while the *friends*, to be protected, are the more strictly guarded. It is true that several Croats, recognised by some of the officers of Kutahia were in Broosa, parading the streets freely, with what intent we are hardly left to surmise. But one thing, as respects the refugees, is certain, they *felt* like prisoners. if they did bear the name of "mousafeir," (visitors, friends.) None were allowed to appear in the streets, without his military attendant. When the Governor rode out (which, on account of Madame K.'s health, injured by her exposure during her escape, was quite frequently,) he was always attended by a well-mounted guard. It was with difficulty that any one, except the English and French Consuls and a few others, obtained interviews with Kossuth. As Protestant missionaries, however, we were occasionally allowed the privilege of meeting and conversing with him. And a nobler, truer-hearted patriot, I think cannot be found. One cannot long be in his presence—at least an American—without being reminded of our own loved Washington. His countenance is so expressive of honest worth, and his manner so full of dignity. As you first meet him, he appears somewhat reserved, and perhaps sad, for he has recently shown but little desire to meet and converse with many—he is weighed down under his country's wrongs; but as he enters into conversation, this apparent sadness soon passes away, and you see the man full of intellectual dignity. In speaking of the manner of his overthrow, one day, he remarked, "If I had not had one or two Arnolds in my camp, my poor country had not now been bleeding, but standing among the nations, acknowledged among the powers an honorable nation." In making mention of the sympathy expressed towards him in America, he said, "If one could chose his place of birth before he was born, America, of all other lands, would be the place for it is the home of freedom—but being once born the land of birth is the dearest." "Could I not aid my fatherland—in which I had rather be a common peasant than dwell a king anywhere—I should choose America as the loved land of my adoption."

But to pass on. They have in their company a chaplain of their own, but such was their precipitancy when fleeing before the Austrians, that not a single Bible could be found in all their company. Arrangements were of course at once set on foot, by which a small supply of Bibles was presented to them, and on the Sabbath previous to their leaving Broosa, March 31st, their Easter, they held their own communion service in a room appropriated for the purpose in the Pasha's palace.

During the time they were here, they were kept in a state of suspense, expecting weekly, and towards the last, daily, the order of the Sultan for them to leave for Kutahia. Besides, owing to the immense fall of rain and snow (more than during any previous winter for many years.) they were detained longer than was intended. At one time the day had been set, the roads had all been reconnoitered, and everything arranged, when lo! on the morning on which they were to have started, the newly-fallen snow lay nearly a foot deep upon the cold ground. Of course, under such circumstances, they could not leave. At length, however on the 6th of April, attended by a retinue of some 70 or 80 camels for baggage, an escort of some three hundred mounted lancers, three carriages, three "lakhtravans" (a species of pahnkeen borne by two horses, a drawing of which may be seen in Kitto's Cyel. Bib. Lit. under the article "Litter,") accompanied by their various attendants, &c., they started for their city of refuge, the spot which had been represented to them as being the paradise of Asia.

The day was warm and clear. The whole city of B. was on the alert to catch a view of the passing procession. The streets through which it was known they would pass, were lined with eager gazers even far out of the city. It was noon when the procession left the palace. The road, which had become comparatively passable, lay over a most dreary, mountainous region, covered with firs and pines, with here and there a most miserable village of log and mud huts, affording few or no accommodations, especially for so numerous a company. The journey occupied just a week, during which they were subjected to all the inconveniences of climate and place; happily, however, the weather was good. In one instance, the road was so bad, that their carriages were under the necessity of being carried by the hands of the soldiery for several rods.

They reached Kutahia on the 12th, and took up their residence in the barracks, they not being able to find rooms in the town for them. Kossuth is allowed two or three of the best rooms in the barracks. Count Bathany, however, has succeeded in obtaining a house in the town, such as it is. It overlooks the plain on the border of which Kutahia is situated. Kutahia is built at the foot of a range of hills, at an elevation of several thousand feet above the sea. It is a cold place; the snow is still lying on the hills just back of the town; vegetation is just beginning to spring forth, while at Broosa and Constantinople, it is all out. There is a citadel now in ruins on one of the loftiest hills in the rear of the town, presenting rather an imposing sight on approaching it from the distance. On entering the town, one is at once struck with the want of European influence and commerce. It is, as all inland towns of Turkey are, anything but a paradise to those accustomed to the court and elegance of continental Europe. You can therefore imagine the feelings of disappointment experienced by these unfortunate refugees. Major Wagner, in writing to a friend, styles it, "*this miserable Kutahia.*" Expecting to find in it the most beautiful of Oriental scenery, they find only a filthy, crowded Turkish town, of mud walls and mud houses. There is one palliating circumstance which ought, perhaps, to be stated. The officer whose care it is to see that they are supplied with what they need, is considerable of an accommodating man, and seems disposed to render their situation as agreeable as lays in his power. Still he is fearful—he has his orders and injunctions; but what K. complains of is that these instructions are entirely concealed from him. He knows not what is to be the disposition of him. And this renders his situation the more tedious. It is all uncertainty.

Sulieman Dey, the directing officer, has presented the Governor with a fine garden of several acres, in the vicinity of the barracks, in which both Kossuth and his officers spend their leisure hours. After dining with him one afternoon, Kossuth conducted us to his garden, and, showing us the plans and improvements which he intended making, remarked; "Like the bird who carried a seed in his mouth over the desert and dropped it on an oasis there to spring up and beautify a barren spot, so, if we can do no more, we may show to this people something of our taste in arranging flowers." I remarked that there were a number of fruit trees, and apparently good ones. "Yes," added he, "but I would fain not remain here to taste of their fruit." It was a sight to affect the heart of an American, to see those officers of many battles gathering around their leader so affectionately and respectfully. They all look up to him and as he passed among them they seemed willing to give him the highest place among them. Kossuth remarked, when alone, "These officers came like children, weeping and begging to accompany me. When it was told me I must select, and that few could accompany me. I went and laid the decision before them, and they all, to a man, on their knees, exclaimed, 'let us live on the meanest, and let us bear the worst, for we have borne hardships and can endure them, but do not let us be separated from you.' What could I do?" said he. "They came, but some of them have only $1.25 per month! on which to subsist. Others of them have more, and by sharing they all live." They will not leave their honored Kossuth. They look up to him as our fathers in their darkest hours looked up to and revered our Washington. Noble hearts! may they yet rescue their country and their now forsaken homes.

I cannot close without expressing my strong hope and confidence in my countrymen in America, that they will not long allow his noble-hearted patriot to be torn in—shall I say!—*exile*, for surely such it is. His cause is most honorable, and he has not proved himself unworthy; he was betrayed, and his just and generous efforts crushed untimely. Yours most truly, O. C.

P. S I would add a word respecting those who remain at Shumla. Some of them are really in misery, having little or nothing on which to subsist. A letter, to-day, says: "There are now about two hundred of these homeless wanderers, wandering about the streets of Pera, without bread or employment, sleeping in the streets; even young men of college education, officers in the Hungarian army, are now blacking shoes in the streets, and are glad to get even that employment, saving up a few paras to go to America! My heart aches for them. * * There are 800 yet at Shumla, fretting themselves to death and falling into every vice for want of employment. Most of them are officers. They have not even hooks, and it is only now that they are permitted to go beyond the walls to shoot game." [N. Y. Evangelist.

THE TRIAL OF PROSPERITY.

Adversity is not the greatest trial to which a man can be subjected—by no means. Some indeed sink under it, and abandon themselves to vice and degradation. Some in the extremity of their cowardice, rush to suicide. But, to many, the school of adversity is one of healthful discipline. It is often the great school of self-reliance and exertion, the means of laying deeper and broader foundations for the structure of character and fortune. Many men of affluence look back to early losses and disappointments as the school in which they learned the way to prosperity.—Many who have arisen to fame and power, gathered strength for the towering career, in their early struggles with obstacles which, to the timid and indolent, would have been the end of all endeavors. They have become great, because they encountered and overcame great difficulties. So has adversity been, to many others, a source of truer greatness, and of better blessings than any or all worldly prosperity. It has taught them, not only self-reliance, (which, in its proper sense it is desirable to have,) but it has also taught them to trust in God. Thousands now living, and thousands who are in the world of light, look back to the time when earthly expectations were cut off—when sickness, bereavements, losses, or severe trials of some kind were made the effectual means of turning their hearts away from the objects of earthly ambition, that they might enter upon the pursuit of enduring riches. No, afflictions and adversities are not the worst things that can happen. To one that has drooped under the pressure of adversity, thousands have fallen under the heavier trial of prosperity.

Of those who are so early abroad in their fields, or in their shops and stores, and who toil so diligently from year to year, the mass are intent on the accumulation of riches. The student, who toils so assiduously, night and day—the statesman, whose every energy is bent and concentrated to one point—the warrior, who pants for the battle-field, and is first in every place of danger—these all seek high places of earthly aggrandizement of some kind. Suppose they attain their object. They attain an eminence which is immeasurably more trying to every higher interest, than the worst adversity and afflictions that ever befell the child of sorrow.—Few ever pass safely through the ordeal of greatness or wealth, without harm to the soul. Of all dangers, those which are calculated to take from us a feeling of humility and dependence, are the dangers to be most earnestly deprecated. If worldly prosperity lies in the way which Providence has marked out for us, we are not to turn out of the way to avoid it. Neither are we to turn out of the plain way of duty to seek it; nor does it become us to be very anxious to find that it lies in our way. Whoever has it, needs more than ordinary measures of grace to keep him from spiritual ruin.

A STRIKING RELIC. Mr. E. B. THOMPSON of this city, and now a compositor in the office of this paper, has in his possession a very interesting historical relic,—a small embroidered cambric pocket-handkerchief, which was used by CHARLES I. upon the scaffold and is stained with his blood. It came originally from JOHN FENWICKE, who was Major of Cavalry in CROMWELL'S army and in that capacity was required to be present at the execution of the unhappy monarch. The relic passed from his family to that of JACOB LYELL, whose wife emigrated to New Jersey near the close of the 17th century, and was connected with the FENWICKE family. She gave it to her daughters who kept it with the greatest care, and at their death it passed into another branch of the family and has finally come into possession of Mr. THOMPSON. Its authenticity seems to be clearly traced and proved beyond doubt.

The handkerchief is of small size,—and the figure of the Scottish thistle is embroidered around the edges. Upon one corner is a very small figure of a crown. It is thickly stained with dark spots, some of which are as large as a dollar—the others smaller. The linen is considerably discolored by time. It seems to have been ironed but not washed. [N. Y. Courier & Inquirer.

HELP ONE ANOTHER.

A traveller who was crossing the Alps, was overtaken by a snow-storm at the top of a high mountain. The cold became intense. The air was thick with sleet, and the piercing wind seemed to penetrate his bones. Still the traveller, for a time, struggled on. But at last his limbs were benumbed, a heavy drowsiness began to creep over him, his feet almost refused to move, and he lay down on the snow to give way to that fatal sleep which is the last stage of extreme cold, and from which he would certainly never have waked again in this world.

Just at that moment, he saw another poor traveller coming along the road. The unhapy man seemed to be, if possible, even in a worse condition than himself, for he, too, could scarcely move; all his powers were frozen, and all appeared to be just on the point to die.

When he saw this poor man, the traveller, who was just going to lie down to sleep, made a great effort. He roused himself up, and he crawled, for he was scarcely able to walk, to his dying fellow-sufferer.

He took his hands into his own and tried to warm them. He chafed his temples; he rubbed his feet; he applied friction to his body. And all the time he spoke cheering words into his ear and tried to comfort him.

As he did thus, the dying man began to revive, his powers were restored, and he felt able to go forward. But this was not all; for his kind benefactor, too, was recovered by the efforts which he had made to save his friend. The exertion of rubbing made the blood circulate again in his own body. He grew warm by trying to warm the other. His drowsiness went off, he no longer wished to sleep, his limbs returned again to their proper force, and the two travellers went on their way together, happy, and congratulating one another on their escape.

Soon the snow-storm passed away; the mountain was crossed, and they reached their home in safety.

If you feel your heart cold towards God and your soul almost ready to perish, try to do something which may help another soul to life and make his heart glad; and you will often find it the best way to warm and restore and gladden your own.

PHYSICAL GEOGRAPHY.

We find the following extracts from Prof. Guyot's admirable work on the "Comparative Physical Geography" in the Watchman and Reflector. They are from the chapter on the "Geographical March of History."

THE THREE NORTHERN CONTINENTS.

Asia, Europe, and North America are the three grand stages of humanity in its march through the ages. Asia is the cradle where man passed his infancy, under the authority of law, and where he learned his dependence upon a sovereign Master. Europe is the school where his youth was trained, where he waxed in strength and knowledge, grew to a man, and learned at once his liberty and his moral responsibility. America is the theatre of his activity during the period of manhood; the land where he applies and practises all he has learned, brings into action all the forces he has acquired, and where he has still to learn that the entire development of his being and his own happiness, are only possible by willing obedience to the laws of his Maker. Thus lives and prospers, under the protection of the Divine Husbandman, the great tree of humanity, which is to overshadow the whole earth. It germinates and sends up its strong trunk in the ancient land of Asia. Grafted with a noble stalk, it shoots out new branches, it blossoms in Europe. In America only, it seems destined to bear all its fruits In these three we behold at once, as in a vast picture, the past, the present, and the future.

THE THREE SOUTHERN CONTINENTS.

The three continents of the South, outcasts in appearances,—can they have been designed to an eternal isolation, doomed never to participate in that higher life of humanity, the sketch of which we have traced? and shall those g

this great contrast. Each northern continent has its southern continent near by, which seems more especially commended to its guardianship and placed under its influence. Africa is already European at both extremities; North America leans on South America, which is indebted to the example of the North for its own emancipation and its own institutions. Asia is gradually receiving into her bosom the Christian nations of Europe, who are transforming her character, and beginning thence to settle the destinies of Australia. Lastly, the Christian missions are organising upon a larger and larger scale in the two leading maritime countries of the globe, England and America, to whom the dominion of the sea seems granted for this end; and by engrafting upon all the nations the vital principle of civilized societies, without which no real community can exist between them, are preparing and hastening the true brotherhood—the spiritual brotherhood—of the whole human race. It is in this great union, foretold alike by the order of nature and by the gospel, that every continent, as well as every people, will have its special functions, and that we shall find the solution and the definitive aim of all the physical and historical contrasts which we have been studying.

CHRISTIAN REGISTER.

Boston, Saturday, June 22, 1850.

MASS. MEDICAL HOSPITAL,—MEDICAL FACULTY.

We had occasion a few days since to witness,—what was to us a very impressive and suggestive spectacle—a surgical operation at the Massachusetts General Hospital. An interesting little girl of about fourteen was brought in by her friends, weeping as if her heart would break, but trying to restrain her terror and her tears. She was immediately laid upon the table, ether was administered, and within, we should think, a minute she was entirely insensible. The operation was long, complicated and difficult. Of course we do not undertake to judge of it in a scientific point of view, but impressions were made on us, or old opinions confirmed, of which, inasmuch as what we witnessed occurred in a public institution, we feel disposed to say a word.

We were in the first place struck by the tenderness and delicacy with which the patient was treated. Her friends, having delivered her into the hands of the surgeons, withdrew. But had she been the child of one of their own number, she could not have been regarded with more consideration. To be sure, we should have been amazed had it been otherwise, the character of the gentlemen connected with the institution being such as it is. But we think it worth while to mention it, in case any of our readers should be hesitating about sending a friend to the Hospital.

We were struck with what was probably a very common-place matter to the professional gentlemen present, namely, the decision and directness of every thing done. There was no uncertainty, no hesitation, no confusion between the immediate operator and the surgeons present and assisting, nothing unprovided for, nothing that seemed unexpected or to be recalled, no talking, no hurry and no delay, but from the begining, an unfaltering, unhesitating progress towards the end. The whole aspect of things was such as to make you feel at once that you saw before you, men who both in theory and practice were masters of all the resources of surgical art and science. Nor could we doubt for a moment, if any one in this region were so unfortunate as to require surgical aid, that the place to seek it was here, where all the appliances of art were placed at the disposal of men of the highest accomplishment.

We have seen ether applied before.' But the spectacle of pain inflicted on a child is always one from which one recoils with horror, and in this particular case, without something to produce insensibility, the operation as we were told could not have been performed. And yet for more than one hour, through what had otherwise been a torture beyond the endurance of nature, the little child lay insensible. It seems to us as if the surgeon, relieved as he is from the necessity of inflicting pain, must daily, in his morning and nightly prayers, give thanks to God for this agent, which has saved his sympathies from being put on the rack and at the same time enlarged his powers of relieving the diseased and miserable—an agent through whose enchantment, in the words of Dr. Holmes, while "the knife is searching for disease, the pulleys are dragging back dislocated limbs, and Nature herself is working out the primal curse which doomed the tenderest of her creatures to the sharpest of her trials, the fierce extremity of suffering has been steeped in the waters of forgetfulness, and the deepest furrow in the knotted brow of agony been smoothed forever."

The language of the great medical philosopher of antiquity in treating of the different parts and functions of the human body was—"In explaining these things, I seem to myself to be composing a hymn to the great Architect of our bodily frame." It seemed to us, as if we had still greater reason to bless God for the means provided for saving man, by painless methods from the worst physical evils. But still more reason have we for thankfulness that pain, deformity and sickness are exceptional and rare—and that in spite of the follies and sins of men, and of the accidents to which the human frame is exposed, the cases are comparatively so few where the surgeon's knife is needed. If any one is insensible to the blessing of having perfectly formed and healthy children, let him stand in the operator's room of a Hospital, and if he is made a sadder, he will also be made a wiser and more thankful man.

And in this connection we will venture to say a word respecting the relations of the public to the medical profession. Of the best physicians and surgeons, seven years of their education must at the least be considered as given to the formation of those mental habits and to acquiring that general and professional knowledge which give them their skill. In addition to this, large numbers spend one, two, or three years in visiting the hospitals and studying in the schools of the Older World. It involves a large outlay both of time and money to make oneself really master of his profession. But at the end of this time, the faithful student may be supposed to know all that is really known respecting the human frame, its diseases and their remedies. Such a person, a man of sense, character, intelligence and thorough professional culture, establishes himself in some town. But he presently finds that he is postponed, turned aside and neglected as if his real knowledge were a disqualification, while some wretched quack, with plausible manners and an impudent tongue, whose whole knowledge is confined to a few months' study of some fashionable system of the day, is preferred and selected in his place. Is it not obvious that such a course goes far to destroy the inducements for thorough professional education? It is only another way of tempting men to practice fraud and quackery. What motive has a young man to improve himself, when he finds that the pretension and impudence of some natural or inspired genius, next door, draws off all his patients? We think it the duty of sensible men to discountenance quackery, by employing those who have taken pains to understand their profession.

The common standards by which physicians are judged are utterly delusive. We see, under the hand of a quack, that persons who were sick recover. It does not follow that his prescriptions promoted the recovery. Out of thirty cases of disease twenty-nine get well of themselves, if they are let alone, and of these, nature will heal many in spite of quack medicines. One difference between a physician and a quack we conceive to be this—that the former either prevents, or shortens, or alleviates a disease, while the latter simply, at the best, does not kill the patient. The true physician, forsees from the symptoms, what a disease is likely to be, and in its early stages may perhaps stop and break it up, or at any rate, guides, controls, alleviates, shortens it and prevents its becoming complicated with other tendencies and infirmities of the system. He gets little credit, for the patient is unaware how sick he would have been but for this scientific foresight. The quack forsees nothing—but blunders on, making the sick man still more sick, and finally, if the patient recovers from what his ignorant prescriptions have very likely made almost a mortal sickness, gains the credit, which was due to nature, of carrying him through a dangerous disease. The true questions to be asked about a physician are these;—Is he a man of good sense, honesty, clear perceptions, and is he thoroughly informed in his profession? These are the men and the only men deserving of trust, and when a family has such a physician, let it give God thanks and show its appreciation of character and science by confiding in him.

No member of a community occupies a more responsible or important place than a physician. He is habitually admitted into the most intimate confidence both of individuals and families. Not only is life often dependent on what he does, but more often his ignorance inflicts upon his patients, or his skill saves them from, life-long disease. And more important still, he holds in many cases the character and reputation of numbers around him in his hands. He is trusted as no one else is trusted, and has corresponding opportunities of doing both good and mischief. A dishonorable, untrust-worthy physician becomes the most dangerour and pernicious member of society. On the other hand, a wise, upright and benevolent physician, is a daily blessing to the community in which he lives. He not only prescribes medicines, but he diffuses abroad more just notions respecting health and modes of living; he has perpetual opportunities of rescuing the tempted from danger, while his character acts on all around to raise their notions of integrity and usefulness.

And we are bound to say that the medical profession is adorned by its full share of wise and good men. We believe that no men as a class approach them in the the amount of time, labor, and money expended in active benevolence. It would be a mournful thing to have the standard of the profession deteriorate. Yet it is obvious, if science and character are to contend, as they often do, at a disadvantage with quackery—if the time, study and money expended on a thorough education have no power to secure the confidence of the community, this education will not be sought. The profession will deteriorate, and its ranks be filled by an inferior grade of men, skilful and cunning only in playing on the weaknesses of their patients. The only way for the community to secure good physicians, is to show that it respects and confides in men according to their intelligence, their character, and their fidelity in acquiring a thorough training for their vocation.

May we not add one word to physicians. They are not only the guardians of public health, but their course has a powerful influence on public morals.

They have thus a double means of doing good and they have very powerful motives to use them. Their daily duties have a peculiar alliance with Christianity—such an alliance as few other employments have. Christ in his miracles of healing, threw a certain sacredness over their profession, and hallowed it forever after, by the protection of his religion; and from that day to this, it has held a new and higher place in the world's estimation from its associations with what he did for the alleviation of bodily suffering.

MODERATION.

There is much truth in Horace's maxim, *Virtus est medium vitiorum*,—"Virtue lies midway between vices." On almost all subjects, truth and duty shun extremes, and pursue a middle path. The sun of righteousness is vertical only near the equator, and either shines obliquely over the poles or leaves them in utter darkness, so that in the polar regions nothing can bloom or ripen. Yet the pulpit of our day seems subjected to a preternatural polar attraction. Preaching runs greatly to extremes,—to conservatism, liberalism, fanaticism, radicalism, ultraism in every direction. As to the reforms of the day, so called, the opposite tendencies are both exceedingly tempting. The ultra-conservative minister has the sympathy, not only of the lucre-loving and Mammon-serving, (which, if he have a spark of Christian feeling, he will scorn,) but of many of the truly excellent, of the meek, gentle and peace-loving, of those who find their hands and hearts fully occupied with duty, independently of novel and doubtful enterprises of philanthropy, of those whom the contemplation of divine things withdraws from the arena of conflict and the knowledge of abounding evil. There are many persons of this class, whom a Christian heart finds it hard to grieve. But almost every minister has in his circle or may draw around him some of the spiritual hotspurs of the day, who like nothing so well as the trumpet and the battle-cry, and who deem time not spent in fighting lost,—the preaching that is not antagonistic, tame and worthless. By leading their ranks the preacher may make himself the hero of any given number of successive martyrdoms, emerging from each into a wider popularity and a more extended renown. Meanwhile, he who steers the middle course, rebukes both extremes, abjures both ultraisms, reminds the headstrong of the prejudices in their way, and attempts to bring the laggards into the line of progress, gets small thanks and wins scanty fame. If he "lets his moderation be known unto all men," he often takes the surest way of making himself "of no reputation." If he does this from timidity and time-serving, he has his due reward on earth, and none in heaven. But he who pursues this course from a high sense of Christian duty, and in loyalty to him who "neither cried nor strove," yet proclaimed without reserve the gospel of peace, freedom and righteousness,—he is the true hero. He is fully conscious of sacrifice. He knows that his good will be ill-spoken of. He sees ease on the one hand, fame on the other, a rough and thorny path before him. He must go down to his grave unappreciated by the many, and must look for his reward to the day of his Master's appearing. Yet we feel more and more convinced that these are the ministers that the church needs and craves. Dead conservatism demands rebuke, and most of all in the sincerely Christian souls that have yielded to it. The destructive spirit that usurps the name and honors of reform ought to have no quarter in the sanctuary; and, where it has forsaken the Church, ought to be won back only so far as it shall repent and return to its first love. Moderation therefore was never so essential a virtue for the clerical profession, as in these very times, when in the general estimation it has become the least of all the virtues, and not worthy to be called a virtue.

☞ We have received an article signed "Z," with which we fully agree in sentiment. But we think silence on such subjects the only safe course.

ORDINATION AT ROWE.

With a considerate regard for the convenience and enjoyment of their guests from a distance, our friends at Rowe placed the time for their parish jubilee at this most perfect season of the year,—in the month of fragrant flowers, unblemished verdure, and a genial temperature, instead of at some earlier date, although their chosen minister has already been constantly residing and preaching among them many weeks. Consequently, a larger number of persons accepted their invitation, perhaps, than would otherwise have had the public spirit to do so, and undertook this considerable journey,—one which proved, however, far less long than delightful and invigorating, both to body and soul. Let the reader imagine two friends, suddenly projected out of the toilsome brain-work and hand-work, the solicitude and drudgery of two different, but both exacting and exhausting professions, and at the same time out of the chatter and clatter, dust and heat, odors and jostlings of Boston streets in summer—translated from these into the broad spaces, the cool, fragrant atmosphere, the magnificent and endlessly varying scenery of the most picturesque and romantic portions of New England—all played over by the chasing lights and shadows of a splendid sky and of fantastic clouds, and all emblazoned by blossoms; imagine them freed from all the usual limitations of public travel—the right-lines, oil, cinders, confinement, bad air, hurry, bell-ringings, jarring machinery, and other thousand discomforts of a railroad, as well as from the impatience, constraint and *jounces* of a stage-coach, and enjoying instead the blessed liberty and nameless immunities of a private vehicle, drawn by a noble animal, almost as much a companion as a servant, and repaying in interest all he challenges of sympathy; imagine them wandering forward, at their own will, from opening to opening of majestic woods, from top to top of old silent hills, from depth to depth of solemn valleys, musical with birds and water-falls, and breathing a healthier aroma than "Araby the blest;" resting at night among the simple substantial luxuries of a quiet, tidy country inn, or at noon under the shade of a wide tree at the road-side; turning aside occasionally to climb a solitary peak, to catch some special feature of the landscape, to explore a curious cave, (there is one at Sunderland that certainly is to be ranked among the foremost natural curiosities in Massachusetts, and will well repay any of the travellers for pleasure that may visit it), or to gather lichens and anemones and wild honey-suckles in a shady ravine; following up, or sailing over, or fording through, all manner of streams, from the river as broad as the Connecticut to the tiny brook that can be caught in the palm of the hand as it dashes over a rock or crawls down its pebbly bed;—imagine these two fortunate fugitive slaves, from a twelve-months' bondage, doing all this, with all the little adventure, and the vast relish that nothing but imagination can measure—and then pardon a bit of enthusiasm.

Leaving the cars at a point considerably lower down the Connecticut valley than the latitude of Rowe, we travelled to that sequestered village, lying in the extremity of Franklin county, on the north-western border of the State, by a circuitous route of forty miles or more, and back again by a still different course, taking in our way a tier of remote towns, of which some of our readers do not probably know even the names. How many of the excellent patrons of the Register can locate, within fifty miles of its true position, Buckland, Hawley, or Ashfield, Heath, Montague or Charlemont? We put the question with no disparagement either of the geographical attainments of Liberal Christians, or of the inhabitants of these delightful places. The latter, certainly, stand in no need of our compassion, nor of any man's. Indeed, as we rode on through mile after mile, and district after district, of their glorious domain, seeing nowhere any sign of penury, discontent, ignorance, or social wretchedness,—nothing but the thrifty, neat, and often tastefully adorned homes of an industrious agricultural people,—with the hand-writing of virtue on their countenances and frames, intelligence, good nature and shrewd wit in their conversation, and the frequent sanctuaries scattered among the mountains, all in perfect order, testifying that they are as faithful to God's worship on the Sabbath as they are to His labor-tasking earth during the week—we could not but feel the utter superfluousness and folly of all Socialistic theories as designed for the mass of the New England people. Such dreams as are generated and told in the filth and abomination of our crowded and diseased cities, based on these unnatural falsehoods, and sounding quite sensibly to us while we are here, melt into a strange dimness, and make one half ashamed to remember them, as he gets up among the hills, and the steady, honest, happy, healthy farmers. If Herder's theory is true, that all the great forward movements in civilization take their origin in mountainous countries, we suspect it will be some time yet before Fourierism gets the necessary passport. One of the convictions most continually forced on the mind in a rural population, like this we are speaking of, is the incalculable social, moral, religious benefit and blessing of the Single Institution of the Family—the Separate Home. Whatever would weaken that, let men suspect as their enemy, and resist as a curse. To see this, go where we have just been, and if the powerful contrast between the groups of innocent, well-developed children you see in the green fields and pure country schools, and the deformed, sickly, vicious creatures that crawl about the polluted purlieus of the wicked city, sometimes distresses the sensibilities, seek only the more diligently to diminish the multitude that throng the city, by persuading the poor to go work in the country. We did not see, in all this excursion, a single house that looked like the abode of abject destitution, or even of a hard necessity.

Up and down, up and down, up and down again, in the light of rising and setting suns, sometimes by winding roads, through rows of trees everywhere saved from the primeval forest, or else planted by some gracious benefactor of his kind who saw how sure is this simple act to prove a benediction on after generations, we made our way to the spot of our destination. Rowe is—and, till the Hoosac is tunnelled, and the great Troy and Greenfield Railroad brings it into the world's market, will, perhaps, remain—a town of about seven hundred souls,—emphatically we should say, *souls*; considerably more than half of whom are members of the parish now ordaining a minister, or, to use the expression we liked in their letter of invitation, a Teacher in Religion.

Two facts reminded us that we were in a community retaining some primitive customs. Twelve miles from the village we—strangers in a strange land—asked a person on the road some questions about the way. His reply indicated not only that he knew every turn in the road, but also that he knew there was that day an ordination at Rowe, and was perfectly satisfied that our errand was immediately connected therewith. The other circumstance was an evidence that Apostolic endurance is still extant. While the Council was in session a Ministerial Brother arrived, and came into the room, who was made to confess that he had walked that morning eighteen miles, and the day before perhaps as much more; he seemed as free from all fatigue or other signs of travel as if he had only come down stairs from his bed-chamber. The Society at Springfield enjoy a ministry that exhibits more of Paul's gifts than one.

Rowe comprises, within its diversified limits and uneven surface, several points of special interest. There is a singular spot called "Pulpit Rock," which most of the brethren felt, of course, a professional obligation to stand in. The audience that might find accommodations before it would be somewhat larger than that addressed by Mr. Everett on the seventeenth of June; in fact we should hardly know how to describe its extent unless by that convenient phrase "all-out-doors." There is also a "Zoar" in Rowe; we did not learn that there was any "Sodom" in the neighborhood to make such a city of Refuge necessary, but there is—what is better,—an excellent trout-brook near by.

The exercises at the ordination were these: Introductory Prayer and Reading Scriptures, by Rev. Crawford Nightingale of Chicopee; Sermon, by Rev. F. D. Huntington of Boston; Ordaining Prayer, by Rev. Joseph Field of Charlemont; Charge, by Rev. Calvin Lincoln of Fitchburg; Right Hand of Fellowship, by Rev. George F. Clark of Warwick; Address to the People, by Rev. George F. Simmons of Springfield. Towards evening, a religious service was held at the Church, consisting of addresses and devotions.

The Society at Rowe has gained a good name among the Churches, for enterprise, zeal and fraternal union. The recent ministry of Rev. Mr. Stearns was eminently faithful, and extended over a long period. Not many months ago, an interest was excited in their behalf among the Unitarians in Springfield, which resulted in a donation from the latter of a service of plate for the communion table. Mr. Barber, a graduate at Meadville, is from Warwick, a town which thus returns a debt contracted long since, when it received as a minister, Rev. Preserved Smith, a son of Rev. Mr. Smith of Rowe. This circumstance was pleasantly alluded to by Rev. Mr. Clark, Mr. Smith's successor, in his Right Hand of Fellowship,—which was a performance everyway appropriate, cordial and manly.

The occasion throughout abounded in proofs of the good feelings and taste of the people in Rowe. There was an audience that crowded the little Church in every part. There were flowers in front of the pulpit; an agreeable organ with a large and well trained choir in the gallery; and there was hospitality overflowing in the houses.

One appendage to the ordination was quite a novelty,—at least in our experience. When the services were over, the assembly were requested to remain after the Benediction. The newly ordained clergyman then proceeded to exercise a function of his office, not commonly called into requisition so suddenly after the ceremony empowering him for it. Certain mysterious movements on the part of a few individuals near the pulpit piqued the curiosity of such as were not in the secret,—but the riddle was soon solved. Four young persons, two of each sex, stood together. A shawl dropping from the shoulders of one of them disclosed what was unmistakably bridal white. In due form, the couple that joined hands, after thus waiting out the protracted length of a three hours' service, with exemplary submission, were rewarded for their patience by being pronounced husband and wife. The choir instantly broke forth into a congratulatory nuptial hymn, for an *epithalamium*, and the wedded pair went their way among the roses. The pedestrian friend referred to above, whispered in our ear the somewhat critical, if not skeptical inquiry whether this were intended as a piece of oriental symbolism, and as typefying, in *tableau vivant*, the spiritual marriage just consummated between the pastor and the flock. We are ready to pledge all our instincts that it was a *bona fide* hymeneal knot; and we trust the parties to it will forgive the impertinence of our friend's theological suggestion.

Mr Barber has our sincere good wishes and Godspeed, for his labors in the beautiful hill-country. If he should only interpret and translate the daily speech of the glorious natural oracles that God has stationed round about him on every side, he would preach a most eloquent, persuasive and sublime revelation. May he add to that the throbbing affections and blessed promises that make up the fulness of the blessing of the Gospel of Peace, in Jesus Christ our Lord.

THE AGAPEMONE

Agapemone! what is that? Is is something very new, or is it ancient? Is it an Egyptian something, or is it something Greek, or is it anglo-Greek? Is it a mineral or an animal? Is it a four-footed creature, or is it a new kind of serpent? Is it a word only: is it a word at all; is it a true word?

In England, in the Vice-Chancellor's Court, it has been ascertained what the Agapemone is. It is a modern English Society.

The Agapemone consists of about fifty persons, men and women; some of them married, and some not. They have been a Society, for five or six years. All the members of it appear to have been wealthy, before joining it. And they use their property, in common. They are an anomalous people. In their notions, they are both very superstitious and very free. And they are irreligious religionists. They are brothers and sisters to one another; but to the rest of the world, they are nothing at all. They have "the servant of the Lord" for their manager, and under him, they are luxurious and frolicsome, if not something worse.

Their establishment is a large house, in the midst of a park, on the Bristol Channel. Their stables and horses are very fine. And from the top of their house waves a flag. Brother Prince, "the servant of the Lord," the head of the Society, was an Episcopalian Clergyman, once; and so was brother Thomas; and so perhaps was at least one other brother.

Of what they do within doors little is known. But their visible doings are, some of them, very curious. Often, but oftener on Sundays than other days, they issue forth on horseback, and scour over half Somersetshire, laughing and shouting as they ride along. They are very fond of fishing, and particularly fond of the game of hockey; not the gentlemen only, but the ladies as well, and quite as much so.

In copy books in England, the children learn to write from the words "To be good is to be happy." And these Agapemonians attempt the converse of the proposition, and are understood to hold the opinion that to be happy is to be good. They are frolicsome, and so are religious, as they think; ladies and gentlemen both.

They do not pray to God, but they sing to him. Quite certainly, they have no want of fleshly comforts, and they have no need of anything spiritually, as they themselves think.

Some twenty months ago, they cared for the world so much as to address a religious tract to it. It might have been popular had it not been for the quarter it came from. There are Orthodox societies by whom it would have been published and republished again and again; only that it was known where it was written.

The tract was short and clear, and quoted scripture for its purpose. It was mad, but not madder than Boston's Four-fold State, or than Calvin's Institutes. It was not madder than some "sound divines" have been, but only more pleasantly so. It was after the Orthodox manner, only it was written by a man who would smell a tulip or a rose, or a good dinner, if he could, rather than brimstone and fire.

It is the belief of the Agapemone, that any man, if he likes, can have faith in Christ; and that this faith is everything, and is what makes a man so sure of heaven, that he has no need either of prayer or holy effort.

At the Agapemone, there is good eating and drinking, there is plenty of leisure; and there are horses for every body and coaches for everybody; and there is plenty of society. "Why," says some one, "that is socialism; that comes of their having their property in common, and of their all working for the common end!" Ah, yes! but then they do not work at all. Not they! They keep servants. And their property is not of their own getting. It is what belonged to them, before they became the long Greek word, the Agapemone. Still, perhaps they are as real socialists, as there ever will be.

At the Agapemone, then, what do people find? No admittance, commonly. But if a candidate is wealthy, and is approved of, he is admitted a member of the Agapemone; and he finds life made easy, religion made easy, and the mind made easy, if it is very small and has not much in it.

A little while ago, an Episcopalian clergyman left his wife and joined the Agapemone. His wife was unwilling to let him have their little infant with him, and caused application to be made to the Court of the Vice-Chancellor to authorise her to keep possession of the child. The Vice-Chancellor gave judgment in her favor, and against her husband, and in the course of his address, he gave utterance to the following opinion, which may easily prove to be of more importance in England, than even the Agapemone itself.

"I doubt whether a man, who, having been ordained a minister of religion, as a Christian in a Christian community, has deliberately and systematically given up attending any place of worship—whatever his private feelings may be, and whatever hymns he may sing—ought in any condition of circumstances to be permitted in this country to have the guardianship or care of an English child for whose maintenance and education there exists any other means of providing, though the child be his own."

W. M.

News from the Churches.

Installation at Mendon.—*Messrs. Editors*,—I cannot refrain from sending a word or two in reference to the happy and refreshing occasion enjoyed at the Installation of Mr. W. H. Kinsley, on the 10th inst. The day was auspicious—the air balmy and fragrant with Nature's purest odors. Just such a day as would impress the soul with unutterable feelings of pleasure and gratitude, and give fervor to worship and devotion.

At the hour appointed, we repaired to the pleasant Church, which with its imposing spire, sends a halo of sacredness over this beautiful village of ancient Mendon, the parent of several surrounding towns, and found a numerous audience in attendance. The unanimity of the council, the fraternal greeting of Christian brethren and sisters, had well prepared us for the public services. It will be needless for me to give the same in detail, as doubtless from another hand they will be furnished.

The Sermon by Dr. Gannett from 1 Cor. xv. 28, was replete with truth and beauty.—The clear statement of the final triumphs of Christianity—the delight which the soul finds in God as the "all in all," and this its chief and only permanent element of hapiness, reached a quivering chord in many hearts. The response was—*I feel* it to be so. Nor when the preacher, in a most fervent manner, and with words full of imagery and beauty, declared there was no religion without the *choice* of God in the soul, an answer seemed to come back—this is true beyond controversy.

A pointed and apparent distinction was made between *morality* and *experimental* piety, which most happily meets a desire of the heart to have a clear statement of a most important point. And here it seems to me we need to show the precise ground we take in respect to Regeneration—a doctrine held to be indispensable, and without which God cannot be "all and in all." Most happy did I feel that Dr. Gannett made so apparent the sinner's duty, and the peace which constantly follows the performance of the same.

The charge by Mr. Hill of Worcester was timely and pertinent; marked with his characteristic earnestness and direct application. It was calculated to inspire the Society with hope—but that hope must be founded on a willing obedience to the duties faithfully enjoined. And how else can a Christian Society prosper, save in a cheerful acquiescence to the spiritual duties enjoined by the Gospel of Christ?

To the Mendon Society, and their new Pastor, this is a hopeful time. May they enjoy all and even more than present appearances indicate. And our desire for their welfare in the things of a divine kingdom is increased, when we remember that for many years a dark cloud has rolled over their Zion. We would say to Pastor and people be "steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." G. W. S.

Milford, June 14, 1850.

First Congregational (Unitarian) Society in Kennebunk.—This ancient Society seems at present, outwardly at least, to be in a very flourishing condition. The twenty-sixth instant, on which day it will have attained to the age of one hundred years, is to be celebrated by an address and other services, appropriate to so interesting an occasion—followed by a collation in the evening, accompanied with addresses from several gentlemen. The Clergy and others of our faith will find it a pleasant relaxation, to visit our friends there, and participate in the goodly fellowship, with which they will be so cheerfully greeted. The services will commence at two o'clock in the afternoon, so that they can leave home on Wednesday morning, and return early on Thursday. Our friends there have since the commencement of the year, being doing much, for the improvement and decoration of their House of Worship. A very costly, and rich toned Organ has been presented, by Mr. William Lord Jr.; a curtain for the pulpit window, a set of communion vessels, chandeliers and pulpit lamps, all of a rich and chaste manufacture, have been presented by other benevolent friends. The house, also, has been frescoed, by individual liberality; so that they have already well celebrated this hundredth year of their Society's existence. But a better part in this year's history remains to be told. The Organ, which was removed, to give place to the new one, was one of good tone and well adapted for a smaller house, and could have been sold for a fair price. But by a vote of the Parish at its annual meeting, it was presented to the Unitarian Society in Standish, as stated in the correspondence published in a former number of the Register. The pulpit curtain was also a very rich one, and highly ornamental to the house, but a benevolent member of the Society found it in his heart, to present one of a different color, and of the most costly kind, and it was at the same meeting voted unanimously, to present the former to the Second Congregational (Orthodox) Society in Kennebunk, though a very pressing application was made for it, from another quarter. The following is the correspondence in reference to this donation, affording one item more, in the evidence which we are daily receiving, of a better spirit growing up among the different churches of New England.

The First Congregational Parish, to the Second Congregational Society in Kennebunk.

Brethren.—By the benevolence of friends, we have recently been favored with many very valuable gifts. Among the donations thus made, is a rich curtain for our pulpit window, which has been substituted for that, with which the window has heretofore been shaded and adorned. This curtain has not been materially injured by use; and within the last year, a large sum has been expended in giving new life and strength to its color; and had it not being for the liberality of the generous donor of the new one, it would have been continued to adorn our church for many years to come. As a whole, it cannot be applied to any other use, than that, for which it was originally designed, and we cannot find it in our hearts, to use it for any other purpose, or expose it to sale. It was the gift to us from the late Daniel Sewall, Esq., the devoted friend and benevolent patron of this parish, of whom honorable mention will always be made in its history. It is our desire to make such disposition of it, as would have commended itself to his mind, if still continued among us. Amidst the claims to it, which have been suggested, we have regarded the fact, that his children still worship in your house, and that, on many occasions, we there unite with you, in the worship of God, and in mutual endeavors for human improvement, as giving prominency to your claim to it; and at a parish meeting holden on the thirteenth instant, it was voted unanimously, that this curtain and its appurtenances be tendered to you, and the subscribers were appointed a committee to communicate that vote. We therefore cheerfully, in behalf of the Parish, present the same to you, for the use of your house; praying your acceptance of it. With the best wishes of the First Parish and of ourselves, for your prosperity in every work designed for the advancement of the Redeemer's Kingdom, and the well being of man, we subscribe ourselves your friends.

E. E. Bourne,
Joseph Dane, Jr.,
G. W. Bourne,
} *Com.*

Kennebunk, May 15, 1850.

To Edward E. Bourne, Joseph Dane, Jr. and George W. Bourne, Esq's, Committee of the First Parish in Kennebunk.

Brethren.—At a meeting of the Second Congregational Parish in this place, on the third instant, it was voted unanimously, that the thanks of the Society be presented to the First Congregational Parish, for their highly acceptable donation of a curtain for the pulpit window of our church—valuable in itself, and especially as a manifestation of their kind feelings to this society; and the undersigned were appointed a committee to communicate this vote, with a suitable reply to the letter of the committee of the First Parish, accompanying their vote.

We receive your donation in the spirit and temper in which it was presented, and duly appreciate the kind feelings which prompted this act of benevolence from your society to ours. We truly hope that the effect will be mutually beneficial, in strengthening among us a desire to promote every good word and work, tending to advance Christian benevolence and philanthropy.

The allusion in your communication to the original donor is received by his surviving family with deep sensibility. They will ever cherish a grateful recollection of your tribute to the memory of a beloved and revered parent, and cannot fail to appreciate the delicacy, with which they, as his relatives, were associated in the considerations which led to this friendly act.

We cordially reciprocate your good wishes in our behalf—and that you may be prospered in every endeavour to promote the cause of Christian morality, and human happiness, is the sincere prayer of your friends.

William B. Sewall,
Charles Williams,
George P. Titcomb,
} *Com.*

Kennebunk, June 4, 1850.

THE AGE AND CHRISTIANITY.

The Age and Christianity: by Robert Vaughan, D. D. London: Jackson and Walford, 18 St. Paul's Church Yard. 1849. 8vo. page 323.

Not many years ago, it was a common thing to hear English Theology spoken of in disparaging terms, and there seemed to be some reason for complaint. The contrast was indeed very great between the elder divines of our mother country,—such glorious lights as Taylor, South, Leighton, and Baxter, and Blair, Philip and Jay, decidedly lesser luminaries. The attention of Theological students was directed, not perversely, as some thought, but almost of necessity, to Germany, with great profit, we ought to add, so far as mere learning is concerned, but with little benefit, it is to be feared, where good judgment and skill in the application of learning are involved.

But whilst we were complaining, our steady-going practical ancestors were at work, and although the Germans maintain the pre-eminence in elaborate scholarship, the works that come to us new from English Theological writers indicate a high degree of intellectual and spiritual activity, an activity very unhappy sometimes in its first results, sadly negative and distinctive, (as indeed was to have been expected, where the enclosures of conservatism were so high and strong,) yet often very fortunate and satisfactory. It is hardly necessary to mention such names as the brothers Hare, Thirlwall, Maurice, Arnold, Chalmers, and Martineau, or to refer to that able periodical, the North British Review, or to insist upon the singular power and beauty of the positive portions of Newman's "Soul."

We wish to call the attention of our readers to a fresh contribution to practical English Theology,—to a work, the title of which stands at the head of this article. We fear that what we may say about it will seem to some the language of exaggeration, but we are confident that a perusal of the book itself, (and we trust that an American reprint will soon be in our hands) will correct this impression. This "Age and Christianity," seems to us altogether the most able, useful and useable book which the skeptical questioning of our time has called forth. It is practical without being common-place and shallow. It is the attempt of a discerning and well-read theologian to confer fairly and amicably with the present forms of skepticism, to entertain and weigh its objections, to appreciate its honest difficulties, and to present for candid consideration the reasons for preferring old paths to new, the way of the Gospel to the ways of philosophy. It is not a mere denunciation, or exclamation, it is a calm inquiry, conducted in a large and catholic spirit, which must satisfy every fair minded person, whatever may be his philosophical creed or type of unbelief. It is not a mere Hand-Book of Historical Evidence, though the proofs of Christianity, afforded by authentic modern History, form a considerable and valuable portion of the work. It is rather an appeal in behalf of the Gospel to the intelligence and moral discernment of our day, encouraged by the fact that action supposes reaction, and that accordingly, there are strong tendencies towards faith and strong desires for peace in believing, which should be numbered with the characteristics of our skeptical times.

Every age needs one or more just such books. Christianity is unchanging, but it must be explained anew to man, as he changes, as the new times introduce new or revive old forms of thought. St. Paul answered faithfully and with the ability of an inspired teacher, the questions which the Jew and Greek asked about the Gospel; the difficulties that hindered their acceptance of it, he discussed with consummate ability in his 'Age and Christianity.' He accompanied his reading of Moses and the Prophets, his appeal to the law and the testimony, with some needful comments. In our very humble way, and comparing great things with small, we must do likewise. We cannot tell our children, parrot like, just what was told us. We must have Christian truth which shall be original in the best sense,—which shall be thought out in relations to the present age, to our Jews and Greeks, not a few. Some persons meet skepticism only with the language of terror or of scorn, others only with the words of the Bible and of the heart;—these last may be justified, if study and thought do not enter into their province, but if they are readers, students and preachers, by profession, they are inexcusable, if they do not attempt more than this, especially at a time, when as our author asserts "the scale of force put forth in this Christendom of ours against Christianity, is in effect greater than that which is put forth in its defence." The Bible has answers in abundance, but they must be envolved and skillfully presented. The timidity and sluggishness of believers are the best reliances of the sciolists that assail the Gospel. These sciolists must be out-studied and out-reasoned. Do not stand forever upon your defence, but put them upon theirs, master all their learning and add to it a vast deal more. It is true that one who believes does not need reasons for his faith, on his own account, but for the sake of others he should seek them.

The matter of this book is distributed through six Lectures, which in substance, were delivered by Dr. Vaughan (who, as our readers may need to be informed, is the President of a Dissenting Orthodox College) in Hanover Square Rooms, and in the Weigh House Chapel, London. In the first Lecture which is occupied with the characteristics of the Age, he is led to oppose *a priori* history and description, illustrating his meaning by reference to Fichte's *a priori* "Characteristics of the Age." Then after a rapid sketch of Religion in fabulous and heroic times, and a glance at ancient and modern civilization, Dr. Vaughan directs our attention to three actions and reactions of the day, in *skepticism, materialism,—and contempt of the past* and their contraries.

The second and third lectures present "the characteristics of the age in relation to the *proofs* of Christianity. If we understand Dr. Vaughan aright, (surely where metaphysics are in question we ought always to insert this qualification,) he goes much farther than we could follow him, in deriving our knowledge from experience. We see in general truths something more than "experience extended—generalized." But, be this as it may, we are abundantly prepared to accept his views as to the utter insufficiency of philosophy, as a teacher of mankind, and have never been fortunate enough to fall in with any discussion of this subject, which could be compared for value with the statements, illustrations and arguments in which it is here presented. "Out of thine own mouth will I judge thee." By an exhibition of results, an appeal to what philosophy has done, it is made plain that the truths of faith are not contained amongst them, are not now, as they never have been. *A priori* reasoning gives us only an Impersonal God; *a postiori* reasoning only an imperfect God. One of the latest philosophical discoveries is the *obstacle to real progress* which is found in the *doctrine of our Immortality*. The tendency of the human mind to revolve in a circle of thought, and to return again and again to the same opinions, is well illustrated by a juxtaposition of the Pantheism of India with that of Hegel. The necessity of a Revelation leads us on to a discussion of the philosophy of the miraculous—from which we are led to a brief ye thorough argument for the genuineness of the Gospels, and a most concise yet comprehensive statement of the intimate connection between the old and new Testaments. In his arguments for the Gospels, Dr. Vaughan makes free use of Professor Norton's invaluable work.

The fourth and fifth lectures treat of "the characteristics of the age in relation to the *Truths* of Christianity," first with reference to some misapprehensions of the Old Testament and to the identity of Theology in the Old and New Testaments; second with reference to the great current of christian opinions and the bearing of the moral argument upon them. In this part of the work, the author, following Bishop Butler, makes a great use of the famous observation of Origen; "He who believes the scriptures to have proceeded from him who is the author of nature, may well expect to find the same sort of difficulties in it as are found in the constitution of nature." In substance this question often recurs—"Is it any more unaccountable that God should have devised such Expedients for delivering us from the fearful state, in which we are found, than that under His Providence we should be found in such a state at all?" Whether will you choose the mystery of Revelation, or the darker mystery of nature? If Scripture has its perplexities, Nature has more. If we cannot comprehend the origin of Evil, why should we expect to comprehend the way of escape from evil! Trinity, Incarnation, Atonement and the Influence of the Spirit cannot be so perplexing as the mystery of evil in the heart, a mystery very near us.

We are free to confess that in this portion of the book we have been more interested in the broad Catholic statements of doctrine, than in the course of argument with reference to the special points of Christian belief. We are glad to find that heterodox as we are accounted we hold views concerning the Incarnation and the Influence of the Spirit especially in accordance with those of our author. But we cannot think it wise to press needlessly, and where the plain sense of Scripture does not require it, the consideration with which Origen has furnished the reasoner upon Christianity. It may be made, in the language of Martineau, "a terrible persuasive to infidelity."

We must be careful whilst we exercise ourselves in faith, not to admit for a moment the suspicion that the fundamentals of reason and morals are unreliable. With reference to t e Atonement we are not sure that we understand our author: indeed we have never had the happiness to find a writer of reputed Orthodoxy and at the same time of strong and independent intellect who seemed to us intelligible upon this subject; yet as the matter is here presented, we find very little from which we should be obliged to dissent. The great Reconciling work seems, in the main, to be presented as a manifestation of divine love, though there are passages that look the other way. On the whole, grateful as we are for the large Orthodoxy of this portion of the work, little likely as we should be to become a separatist had we such a man as our author to our priest, we must think that even a broader statement would be more Evangelical, and that scripture is made to bear an unnecessary burden.

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The last lecture treats of "the characteristics of the age in relation to the Christian *Religion*," the Christian spiritual life, and is a most able and thorough exposition and defence of the doctrine of the Holy Spirit's influence in man's regeneration, considered in connexion with Pantheism, Mysticism, Formalism and Rationalism. If our memory serves us, there is not a syllable in this chapter to which we cannot heartily assent; the sentiments are as guarded and judicious as they are eminently spiritual, and they are the truths of all others which many a perplexed mind, in our day, needs to dwell upon. Would that such men as Dr. Vaughan had written and spoken when the issue was taken between Orthodox and Liberal Christians! But we will be thankful that so many are even now inclined to put forth broad, comprehensive Christian statements. Unconsciously perhaps, yet surely, they are fulfilling the work, as just as it is charitable, of joining together again what God joined in the beginning, but man has sought to separate. We cannot refrain from subjoining to this imperfect sketch, a few passages which may give some idea of the spirit and style of this interesting and suggestive book.

Of Skepticism and its reactions he writes: "It is not indeed, as these gentlemen assume, *natural* to a highly scientific age that it should be atheistical; but it certainly is *incidental to the weak side* of such an age, that it should give existence to many sciolists and half men capable of sporting after that fashion. The legitimate fruit of such an age consists in the reverse of such follies." Of Old Testament Theology, he writes—"My own solemn conviction is, that if all that has been done by revelation towards an authoritative settlement of the questions concerning the Divine existence, done by it directly or indirectly, could be annihilated, there is nothing in modern intelligence to prevent the return of the babarism of the ancient world. Nevertheless, these obscure Hebrews, with their little mental training, and peopling their small spot of earth, shew strength of intellect and heart enough, even some three thousand years ago, to rise above this thraldom [of the senses;] this tendency in the human Spirit to confound the Creator with the created. They dwell, like other men amidst the universe of natural appearances, but they look out as from an elevation of their own, beyond this place and duration of created things, and contemplating the Infinite one as existing alone, in the fulness and sufficiency of his personal being, they pour forth the hymn of Moses, the man of God, saying—' *Before the mountains and the hills were brought forth, and the earth and the world were formed, even from everlasting to ever lasting*, thou art God!' This language embodies the sublimest thought, thought which compared with aught that may be found elsewhere in those remote centuries, is literally marvellous." Again:—"The exclusion of man from Paradise however, was not his exclusion from responsibility. He is still dealt with as accountable. But supposing him morally responsible, we must suppose him possessed of moral intelligence, moral motives, of everything in fact requisite to a moral agent. "Everywhere the power to become obedient must determine the extent of obligation to obedience." "As regards the bearing of this doctrine (of the Holy Spirit's Influence) on *human responsibility*, it may suffice to remark, that there is not necessarily any more interference with our moral freedom in the supernatural influences promised to us from heaven, than in the merely natural influences to which we are all exposed in this world. Whether the spirit acting on spirit be of the earth, or from above, matters not in the least, if the influence in the two cases be according to the same laws. Now the scriptures teach us that the influence of the Holy Spirit is of this nature. Men may 'resist', may 'grieve', may even 'quench' the Spirit—language which teaches, that the tendency of this influence is rather to augment than to impair human responsibility."

"The men, in all ages, who have been most conspicuous as the possessors of those elements of character described in the New Testament as 'the fruits of the Spirit,' have ever been men of *firm faith in this doctrine of the Holy Spirit's influence in man's regeneration*. To the source of their natural life, they have looked for this higher life. Accordingly to their language it was God—the Spirit of God, that made them differ. It is observable, moreover, that every season of great spiritual awakening has been a season of strong faith in this truth. To our age, with its tendencies to thrust law into the place of the law-maker, and to forget the Creator in the created, such a doctrine may not commend itself; but it is the doctrine which must become the anchor of hope to good men, if we are really to see great changes of the best kind. "It is from Christianity, alone, from a divinely impulsive Christianity, that we may expect to see the future a novelty as compared with the past." "Happy the Spirits of our time, who amidst its abounding errors, worldliness, and irreligion give their thoughts to the grave questions which have now passed under our review; and who having dared to look honestly at the evils of our State, have laid a manly hold upon its good, and making the Most High their refuge, feel that the bitterness of death is passed."

Notices of New Publications.

MOHAMMED, THE ARABIAN PROPHET. A TRAGEDY. By George H. Miles. Boston: Phillips, Sampson & Co. 1850.

That this tragedy must possess decided excellencies for the Stage would seem evident from the fact that it was selected from nearly a hundred competitors, to receive the prize offered by Mr. Forrest, of One Thousand Dollars. We are not struck with it as exhibiting any special poetical power or skill in the delineation of character. But the author writes vigorous English, there is a steady process of the story which holds the attention, and a certain rhetorical talent, which approaches very near to poetry, and is very likely better for the stage than a higher order of poetry might be, unless accompanied by equally superior dramatic talent. It is a tragedy which would be creditable to any man of literary culture, provided the writing of it were an exception to his ordinary business; but it gives one the impression, that the author possesses powers which would enable him to appear to still greater advantage in other fields of literature, or active life.

HYMNS FOR SCHOOLS. With Appropriate Selections from Scripture, and Tunes suited to the Metres of the Hymns. by Charles D. Cleveland. New York: Mark H. Newman & Co.

This compact and well-printed work of 270 pages has been prepared by a practical teacher in Philadelphia, chiefly, he says, to meet the wants of his own school. We fully agree with him in the manifold benefits of singing in all our public and private seminaries. He remarks,—"For myself, I would not continue my school a day without it." The book contains some of the best hymns in the language, and indicates a cheerfully devout spirit and careful attention in the collection. At the end, we find the music of "a few good old tunes, easy to be sung, and such as for a long time have been favorites among Christians of all denominations."

MONTHLY RELIGIOUS MAGAZINE. June, 1850.

We do not remember to have seen a better number of this excellent Periodical. The leading article contains an account of the Quaker, Isaac Pennington. The sermon for the month, is by Rev. Mr. Mountford, and is in his happiest style. The Washington Correspondence is, as it always is, very interesting; and the report of the Anniversary meetings might furnish a model for that kind of writing—containing just the condensed summary which one wishes to preserve. F.

GREENWOOD'S MISCELLANEOUS WRITINGS. Crosby & Nichols, Boston.

This volume, which contains a Journal of Dr. Greenwood in England, and some of his best Essays, does not need any commendation from us. We see that the price is reduced to 50 cents, and it is not often that one can obtain so valuable a volume for so small a sum. It contains such articles as "The Eternity of God," "The Sea," "Falls of Niagara" the best description of them ever written, and other pieces of similar merit.

GUIDE THROUGH MOUNT AUBURN. Fourth Edition: with Engravings. By Nathaniel Dearborn, 104 Washington street, Boston.

A cheap pamphlet, full of information possessing a deep interest, not only to those who visit Mount Auburn as the resting place of the precious and cherished dust of friends; but to strangers who go to study the locality, seek out the features of its beauty, and recognize the graves of the distinguished dead.

GENERAL INTELLIGENCE.

CALIFORNIA. The Old World is very slow to comprehend California. It is as amazed and stupified at the spectacle as a man who had seen a wild beast, or a meteor, or an exceedingly impertinent stranger. Every step in the progress of this dashing new State seems to take us by surprise; and by the time we have opened our eyes wide enough to take in one wonder, another is announced. While our geologists were talking about auriferous streams, and granite, and quartz, there was assembled on the bays and rivers of California a community of a hundred thousand men—now perhaps of double that number. While our humorists were indulging in grim jokes at the vicissitudes and perils of California existence, conventions had been held, a council had been elected, order had triumphed, and laws were obeyed. By the time a ready-made house had been sent out from the Thames a city had been built, half-destroyed by fire, and re-built of more durable materials, and on a grander scale. At last our people did move, and they committed all sorts of blunders. We have now news from San Francisco to the 1st of last month, and our correspondent writing in that city at that date informs of all sorts of *gaucheries* committed by our merchants, usually sharp enough, but fairly distanced by California. Their ships, it appears, have arrived in the dead of winter when the roads were impassable, and when the port was already choked with goods, which there were no means of conveying to the interior. They sent out all sorts of rubbish, thinking that any thing would do for the rough subjects with whom our fancy had peopled that fabulous region. They were dressing the gold-hunter with slops from the Minories, and buying his dust with gaudy furniture and other refuse of our shops. These cargoes they sent out with as little precaution as they would an investment of red cloth and glass beads to a newly-discovered island in the Pacific, and they now find out to their cost that they ought to have despatched a skillful and cautious supercargo, or consigned their goods to some respectable house at San Francisco; that they ought to be prepared to draw on Messrs. ROTHSCHILD'S agent at that city; and, above all, that they ought to have complied with the Custom-house regulations administered by a very efficient officer.

But even the United States are a good deal puzzled by their very forward and independent progeny. While the politicians at Washington are discussing the "WILMOT proviso," and while the Slave States are ingeniously planning a large importation of slaves into California, the representatives of all the States at San Francisco have decided against slavery. It is indeed as impossible to say at New York as in London what may be the next turn of affairs. Cities, we are told, spring up like mushrooms. The population is on the move, and at the rumor of a larger lump of gold than usual, a productive "pocket," or a rich vein, off they all fly to the spot, and should the rumor prove to be true, a city soon rises at the nearest habitable site. The other day apparently on a false report, five ships sailed at a day's notice from San Francisco to a part of the coast three hundred miles to the north of that city, with what result remains to be seen. Gold itself is the least profitable and least precarious speculation in California. The more ardent or more ingenious class of adventurers speculate in "real estate"—that is, in bits of land or flimsy buildings. As the buyers and sellers are equally in advance of their actual means, every bit of "real estate" in San Francisco is mortgaged nearly up to its value. On these mortgages—and, indeed, on all loans—there is paid a monthly rate of interest, amounting sometimes to cent. per cent. *per annum;* and in the United States there prevails a very natural apprehension, that should the existing pressure of the money market increase, the bill-brokers will refuse to renew, the mortgagees will be compelled to foreclose, and California will exhibit the familiar phenomena of a crisis, a panic, and a depression. To judge from our own experience, this consummation cannot be very distant. The money-market at the last date was "excruciatingly" tight, as the above rate of interest shows. So long as the gold pours in from the interior at its present rate—and the last steamer took out from San Francisco $1,700,000 worth of dust—the crises may be averted; but wo to these mushroom cities when supplies begin to flag.

Our latest intelligence of the Californian markets, embraces almost every conceivable description of imports, from ale and porter to bricks and coals. Incidentally a few articles are specified beyond the usual range of the prices current. HERTZ, the pianist, arrived at San Francisco a few days before April 1, and announced a concert. The men, however, our correspondent remarks, were too busy for this sort of thing, and as for ladies, there were none. So ladies, it appears, are a very scarce article in California, and if the new cities are destined to endure, there is an opening for such adventurous women as may choose to emigrate from a cheap market into a dear one. Men, too, are in undiminished request.

As yet there is no surplus of hands for the ordinary operations of life. Strength and skill have their price, and if any young man finds he cannot elbow his way through the crowded competition of these long settled countries, he will be able to turn his natural power to some useful and profitable account in California only a seven weeks post from this metropolis. More than a visit or mere sojourn unfortunately, as loyal men we cannot advise. But why should not some of our youth, who now hang so heavy on their parent's hands, see a little of the world and pick up a little experience, as well as a few sovereigns, in a visit to this veritable El Dorado! Almost the earliest hero that we read of was Jason, who sailed nobody knows where, but half round the old world, in quest of the golden fleece, which was doubtless a deposit of gold. It is not dishonorable to seek an independence, nor is it rash to encounter dangers in that search. Far better is it to plunge into a throng of strangers ten thousand miles from home, than to spend one's early life in courting a patron, and soliciting advancement over the heads of one's contemporaries, companions and friends. Hard as the alternative is, we would rather quit the crowded arena at once, and try fortune "in a fair field and no favor" somewhere or other where man is not a weed.

ARRIVAL OF AN EAST INDIAN EMBASSY IN ENGLAND. The steamship Ripon brought to Southampton, on May 28, from Alexandria, an extraordinary embassage from Nepaul, a kingdom on the borders of Thibet. It consisted of his Excellency General Jung Bahadoor Koorman Ranagee, Prime Minister and Commander-in-Chief, and his suite of twenty-four persons with terribly long and unpronounceable names. The General's visit to England is as Ambassador Extraordinary from the King of Nepaul to the Queen of England, and he is charged with a complimentary letter and costly presents, consisting of the most valuable Nepaulese productions and manufactures, worth, it is said, nearly a quarter of a million of a pounds sterling, from the King to her Majesty.

According to the accounts in the Southampton papers, the traveling expenses of the embassy, since it left Nepaul, have amounted to nearly ten thousand pounds. His Excellency and suite profess the religion of Buddhism; and on account of their strict notions respecting their religion, diet, and ablutions, and their dread of having their food, or the vessels which contain it, touched by Christians, they were compelled to engage the whole fore-cabins and saloons of the Ripon, in which they fitted up a cooking apparatus, which was constructed out of a large square box made of planks and paddle floats, filled with mud and sand. The fuel they used was charcoal. Their principal food on board was poultry, kids, eggs, rice, and vegetables. They took in themselves, at each port they touched at, what water they wanted.

The General's manner of living at Southampton, and his dread of Christian food was most extraordinary.

The ambassador declined to go to any Southampton hotel unless he could have it entirely to himself. This arose from religious scruples, lest any food prepared for Christians should be mixed with his own. In consequence of this determination immediate arrangements were made to enable the ambassador and suite to sleep and cook their food at the Peninsular offices during their stay in Southampton. During the whole of Saturday afternoon the Hindoo servants were busy conveying their cooking utensils, water pitchers, bedding, rice and other kinds of food from the ship to their temporary abode. A tent was formed in a back yard, where a Nepaulese cooking apparatus was fitted up. Messengers were employed running all over the town purchasing eggs and vegetables. The Hindoos refused hen eggs, and preferred the larger eggs of ducks and geese. They took a great fancy for cauliflower, which is very plentiful at Southampton, and purchased an immense quantity of that vegetable. They appeared to observe the utmost secrecy in dressing and eating their food, and were much alarmed lest any of the blacks and other persons belonging to the Peninsular Company should observe them. But though so secret about their cooking and eating, they appeared to be quite indifferent as to who saw them at their extraordinary ablutions. They wash after they touch anything, the washing being more like a religious ceremony, than for the purpose of cleanliness. Not only the Hindoo servants, but some of the chiefs were in the back yard washing themselves almost perpetually. They stripped, with the exception of a slight cloth around the loins, and they would wash themselves all over with about a half pint of water. The servants of the embassy were evidently of the lowest caste—some were meanly and miserably clad, many of them without shoes, and their clothing formed a striking contrast to the magnificent costume of the chiefs. His Excellency dined with a few members of his suite on Saturday. After dinner they all commenced smoking. They also rode out in a carriage in the evening. They seemed much pleased with the apartment in which they resided, which is a very spacious and handsome one, and particularly in the evening, when it was lit up with gas.

LIBERIA. It appears by the Monrovia Herald, files of which up to December 27th have been recently received, that the officers of the Republic are prosperous. The government has received the friendly aid of the English and French, in the loan of vessels of war, by which they have succeeded in their efforts for the removal of the Slave traders from New Cestors, and Tradestown. The French government have made the Republic a donation of about 500 uniforms, and as many stands of arms, and there are four brass field cannons.

Governor Roberts, in his Message to the Legislature, speaks of several important acquisitions of territory. He says:—

"We have secured the whole of Grand Cape Mount, Sugaree, and Manna territories, on the North West, and Grand Cestors on the South East: which give us—with the exception of a small intermediate point of about five miles in extent, in the Kroo country—an unbroken line of coast of about three hundred and twenty miles. The aboriginal inhabitants of these recently acquired tracts of country have incorporated themselves with us, and they increase the population of Liberia Proper, to about one hundred and fifty thousand.

Negotiations have been opened with the chiefs of Gallinas, for the purchase of that territory, and funds only are required to secure it."

The General in his message speaks thus also, of the friendly feelings and measures of the United States Executive towards the Republic:

"The President has been pleased to appoint Rev. Mr. Gurley to visit Liberia for the purpose of collecting statistics and facts, with respect to the extent of our territory,—number of population,—form of government,—public revenue, and how raised,—military and naval force of the Republic, —our relations with foreign powers,—amount of commerce with the United States, and the susceptibility of that trade to be increased; and our influence upon the Slave Trade. This information is sought by the President, preparatory to recommending us favorably to the consideration and generosity of the Congress of the United States."

THE POPE AND COMMON SCHOOLS.—The Pope's Nuncio in Paris has addressed a circular letter to the Bishops of France, announcing to them that His Holiness disapproves of mixed schools, and exhorting the Bishops, in case such should be established in any diocese, to take measures to secure for the Catholic children the advantage of a separate school.

"For," says the Nuncio, "the Holy Father, bitterly deploring the progress which indifference in matters of religion has made in France as in other countries, and which has produced terrific evils by the corruption of the faith of the people, anxiously desires that on this important point all pastors shall profitby every opportunity carefully to instruct the faithful committed to their charge on the necessity of a single faith and a single religion—truth being one—to remind them frequently of their duty, and to explain to them the fundamental dogma, that out of the Catholic church there is no salvation."

ANNIVERSARY OF THE BATTLE OF BUNKER HILL. The seventy-fifth anniversary of the battle of Bunker Hill was celebrated in Charlestown last Monday with unusual parade and magnificence. The weather was favorable, but the heat of the sun at midday was oppressive, and rendered those, who participated in the street portion of the display, very uncomfortable. Public business in the city was generally suspended, and the streets presented almost a deserted appearance. The neighboring cities of Roxbury and Cambridge were largely represented on the occasion, and indeed large bodies of people were present from most of the adjacent towns. A large number of military companies from Boston and the neighborhood formed a part of the procession, and the music of the different bands, as they moved along, added not a little to the excitement of the scene. The procession marched into the Navy-Yard at half past one o'clock, and there listened to an oration from the Hon. Edward Everett. The Courier says:—

"The ship-house, which had been put in readiness for the delivery of the oration, is an immense wooden structure, under which our largest line-of-battle ships have been constructed. It was prepared for the reception of the audience by platforms, galleries, seats, &c., and handsomely decked in every part of the interior with the flags of different nations. This huge hall was filled in every nook and corner that was capable of holding a spectator. The number within the wall was estimated at twelve thousand. So immense a multitude has never before been assembled under the same roof in this part of the country. The billowy sea of heads waving to and fro as the dense mass of human beings crowded into the building and spread over the whole ground of the interior, presented a most novel and striking spectacle. No serious accident occurred during these movements, and the whole audience were seated as comfortably as the circumstances would permit."

Mr. Everett occupied an hour and a half in the delivery of his oration. We have not space to speak of its merits here, but must refer those, who wish to see it, to the numerous papers in which it has been published. After the oration and a voluntary by the band, the procession was re-formed and marched to the hall of the Fitchburg Railroad Station, where a dinner was provided. As usual upon such occasions, sentiments were offered and speeches made. No accidents occurred and the vast assemblage separated apparently highly gratified with all they had seen and done.

COTTON FACTORIES SOUTH AND WEST. It has been estimated that there are now in operation in Georgia forty cotton mills, employing 50,000 spindles, and consuming 45,000 bales annually. In this estimate, which seems to be below the true mark, no calculation is made of the paper mills, &c. In Tennessee, it has been reported to the Secretary of the Treasury that there are thirty factories, employing 37,000 spindles. In South Carolina the Hon William Gregg says that there are sixteen factories, containing 36,400 spindles and about 700 looms, consuming 15,000 bales of cotton per annum. He estimates the capital invested in these establishments at about one million of dollars, and the number of operatives they give employment to, at 1,600. There are in Alabama twelve factories, with a capital of $500,000, containing 12,580 spindles and 300 looms, and consuming about 5,500 bales of cotton annually. It is said that machinery for others is contracted for sufficient to make the number of spindles 20,000, and the looms 550. In these four States there are ninety-eight factories and 140,000 spindles. On the Ohio river it is estimated that there are factories which, taking them in the aggregate, run 100,000 spindles. [Scientific American.

EARTHQUAKE AT SMYRNA. Smyrna has been in a state of consternation in consequence of continuous shocks of earthquakes. Thousands of persons have fled from their homes, and were lodged in the open air, notwithstanding the inclemency of the weather, and others had taken refuge in the vessels lying in the harbor. The Greek Church, the Armenian College, and the Austrian Consulate, and several mosques, were greatly injured, and part of the city was thrown down. A large rocky mountain, about four miles from the city, has been rent; huge masses of rock have been dislodged, and in their heavy fall hurled down trees that have stood for centuries, and overwhelmed a part of the city. The river has been forced from its channel, and the water suddenly become brackish. All the hills surrounding the harbor are full of fissures. Prayers to Almighty God to arrest further evil are put up in all the churches. It appears that the earthquake has traversed the whole of the Archipelago, and may be traced to the uttermost boundaries of Caramania.

REV. MR. JUDD'S SERMON.—The House of Representatives has voted to apply to Rev. S. Judd of this city, for a copy of the Sermon he preached last Sabbath evening in his church, on the "True Dignity of Politics." We hear it highly spoken of as a talented and faithful Discourse, and think the Legislature will do as much service to the State by ordering it published as they do by printing and sending out far inferior productions in the shape of Governor's Messages, Reports of the Departments, Committees, &c. A few years ago the House of Representatives *expelled* Mr. Judd as one of its Chaplains, because he said something in his pulpit, in one of his sermons, that was not regarded as politically orthodox—now, without any change in him—his political ideas are regarded as so sound that the House even follows him to his pulpit and requests a political sermon for publication. Thus men who suffer for conscience' sake generally come out right side up at last. [Gospel Banner.

SLAVERY THIRTY YEARS AGO.—The Savannah Georgian publishes the following hit at the North. We have improved since then. Some thirty years ago, the pious people of Rhode Island, were shocked and outraged on finding that a blacksmith was at work on the Sabbath. The sound of his hammer and the reverberations of his anvil sorely annoyed the shepherd of the village flock, and the more so as the blacksmith was a pillar of the church, and a bright and shining light of the congregation. Of course he was "churched"—taken to task. In defence of himself, he stated that one of the slavers, in getting ready to go to sea, found she was deficient in handcuffs, and he was obliged to work all Sunday to supply her! The good shepherd of the flock decided it was a work of necessity, justified by the gospel, and Deacon Hart was excused.

COL. FREMONT'S MINE. One of the Washington letter writers says that Col. Fremont received official advices by the last California mail, of the extent and richness of his mines, that even to him appear incredible. If he can hold the land upon which the diggings are, and in which the gold is said to be inexhaustible, and of easy access, there will be no estimating his wealth. He is daily making leases to adventurers, the per centage upon which will make his income enormous. Previous to his leaving California for Washington, he was working thirty men, whose net monthly proceeds paid over to him were equal to a hundred pounds of pure gold a month.

SOUTH CAROLINA SENATOR. Robert W. Barnwell has been appointed, by the Governor of South Carolina, to fill the vacancy in the U. S. Senate from that State, occasioned by Mr. Elmore's death. Mr. Barnwell was formerly a Representative in Congress from South Carolina, and is now attending the Nashville Convention.

The Post Office Committee of the House have agreed in part upon a new postage bill, reducing the rates to 3 cts. if prepaid, and 5 cts. otherwise, on letters any distance this side the Rio Grande. Newspapers, half a cent a copy in the State where printed,—out, one cent. The rates to the Pacific Territories are not yet determined in Committee

MARRIAGES.

In this city, by Rev Mr Coolidge, Mr Reuben J. Todd to Miss Hannah T. A. Coolidge, daughter of the late C. D. Coolidge, Esq.

25th ult, at the South Congregational Church, by Rev Mr Huntington, Mr Albert Thompson to Miss Lucy C. Hopkins, daughter of Solomon Hopkins, Esq.

In Charlestown, by Rev Mr Ellis, James Dana to Julia, daughter of Wm. Hurd.

In Jamaica Plain, 1st inst, John Amory Codman, of Roxbury, to Martha Pickman, youngest daughter of John W. Rogers, of J. P., formerly of Salem.

In Salem, May 22, by Rev Mr Thompson, Mr Willard P. Phillips to Miss Mary H. Boardman.

In Concord, Mass., 14th inst, by Rev Mr White, of Littleton, Mr Robert B. Eden, jr, of Charlestown, to Miss Priscilla P., daughter of Micajah Rice, Esq., of C.

In Brookline, 22nd ult, by Rev Mr Knapp, Mr Edward J. Cushing, of Providence, to Mary Heath, daughter of Dr Charles Wild, of B.

At Milford, on the 30th ult, by Rev Geo. W. Stacy, Mr Sereno W. Gould to Miss Sylvia W. Smith, both of Hopkinton.

DEATHS.

In Boston, Mrs Catharine, wife of Hon James T. Austin, 18th inst, Robert Francis, youngest son of Isaac W. and Anna Y. Lord, 2 yrs 2 mos.

In Charlestown, Jotham Johnson, 72 yrs.

In Salem, Mr John Clark, aged 74.

In Salem, on Monday, William L. Rogers, son of Nath'l. L. Rogers, Esq aged 30 years; on Wednesday, Miss Caroline Elizabeth, daughter of the late Thorndike Deland, Esq. aged 37.

At Lexington, June 19th, Mrs Anna Muzzey, widow of Rev Wm. Muzzey, formerly of Sullivan, N. H., aged 78 yrs. [Keene papers please copy.]

In Keene, N. H., Dr Amos Twitchell, aged 69.

In Burlington, N. J., 2d inst, Mrs Dorcas, wife of Capt Richard J. Cleveland, formerly of this city, aged 77.

In Philadelphia, 22d inst, Elizabeth S. Chauncey, wife of Nathaniel Chauncey, and daughter of the late Samuel Salisbury.

In San Francisco, April 11, Frederick Robeson, son of Mr Andrew Robeson, of New Bedford.

☞ WARREN STREET CHAPEL, Boston, June 14. *To all our Sunday Schools.*—Dear Friends, for several reasons we have this year concluded to omit our usual Floral Procession on the 4th of July, and instead of it to hold a Floral Sale at our own Chapel. We would still solicit in our behalf a continuance of your sympathy and aid. Any donations of Flowers, Fruit, Grasses, Evergreens or Fancy Articles, will be thankfully received on or before Wednesday afternoon, July 3rd. If you think of aiding us, please reply to this, directed to No 5, Warren street. We remain truly yours. C. F. BARNARD, } Committee on
SAM'L. WELTCH, } Flowers
JASON WINNETT, } & Donations.
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☞ *Cincinnati Society.* The members of the Massachusetts Cincinnati Society, are hereby notified that their Annual Meeting will be held in the United States Hotel, on Thursday, July 4th, 1850, at 10 o'clock, A. M., for the choice of officers and transaction of business.

The Standing Committee are notified to meet at the same place at 9 o'clock. Members of other Cincinnati Societies are invited to be present, and dine at 2½ o'clock.

june15. 3t THOS. JACKSON, *Secretary.*

☞ *Boston Association of Congregational Ministers.*—The Brethren of this Association will meet on Monday next, at the residence of Rev. F. N. Knapp, in Brookline.

june22. SAM'L. B. CRUFT, *Scribe.*

☞ NOTICE is hereby given, that the Cheshire Pastoral Association will meet at Peterborough, N. H., Tuesday, June 25th, at 10 o'clock, A. M. The Sunday School Association, connected with said Pastoral Association, will hold its semi-annual meeting on the above named day, at 2 o'clock, P. M., in the church of Rev. Mr. Billings. An agent from the Boston Sunday School is expected to deliver an address on the occasion. 2t j15.

☞ *The Worcester Sunday School Society* will hold its sixteenth annual meeting in *Sterling*, at Rev. Mr. Allen's Church, on WEDNESDAY, June 26th, to commence at precisely ten o'clock, A.M.

E. B. WILLSON, *Secretary.*
Grafton, June 8th. 2is. j15.

GREAT COUGH REMEDY.
Ayer's Cherry Pectoral,
FOR THE CURE OF
COUGHS, COLDS, HOARSENESS, BRONCHITIS, WHOOPING-COUGH, CROUP, ASTHMA AND CONSUMPTION.

IN offering to the community this justly celebrated remedy for diseases of the throat and lungs, it is not our wish to trifle with the lives or health of the afflicted, but frankly to lay before them the opinions of distinguished men, and some of the evidences of its success, from which they can judge for themselves. We sincerely pledge ourselves to make no wild assertions or false statements of its efficacy, nor will we hold out any hope to suffering humanity which facts will not warrant.

Many *proofs* are here given, and we solicit an inquiry from the public into all we publish, feeling assured they will find them perfectly reliable, and the medicine worthy their best confidence and patronage.

FROM BENJ. SILLIMAN, M. D., L. L. D., ETC.
Professor of Chemistry, Mineralogy, &c., Yale College, Member of the Lit. Hist. Med. Phil. and Scien. Societies of America and Europe.

"I deem the CHERRY PECTORAL an admirable combination from some of the best articles in the Materia Medica, and a very effective remedy for the class of diseases it is intended to cure."

New Haven, Ct., Nov. 1, 1849

PROF. CLEAVELAND, of Bowdoin College, Maine, Writes—"I have witnessed the effects of your 'CHERRY PECTORAL' in my own family and that of my friends, and it gives me satisfaction to state in its favor that no medicine I have ever known has proved an eminently successful in curing diseases of the throat and lungs."

REV. DR. OSGOOD
Writes—"That he considers 'CHERRY PECTORAL' the best medicine for Pulmonary Affections ever given to the public," and states that "his daughter, after being obliged to keep the room four months with severe settled cough, accompanied by raising of blood, night sweats, and the attendant symptoms of Consumption, commenced the use of the 'CHERRY PECTORAL,' and had completely recovered."

HEAR THE PATIENT.

DR. AYER—Dear Sir: For two years I was afflicted with a very severe cough, accompanied by spitting of blood and profuse night sweats. By the advice of my attending physician I was induced to use your CHERRY PECTORAL, and continued to do so till I considered myself cured, and ascribe the effect to your preparation.

JAMES RANDALL.
Hampden, ss. SPRINGFIELD, Nov. 27, 1848.
This day appeared the above named James Randall, and pronounced the above statement true in every respect.
LORENZO NORTON, Justice.

THE REMEDY THAT CURES
PORTLAND, Me., Jan. 10, 1847.
Dr. Ayer: I have been long afflicted with *Asthma* which grew yearly worse until last autumn; it brought on a cough which confined me in my chamber, and began to assume the alarming symptoms of consumption. I had tried the best advice and the best medicine to no purpose, until I used your CHERRY PECTORAL, which has cured me, and you may well believe me. Gratefully yours,
J. D. PHELPS.

If there is any value in the judgment of the wise, who speak from experience, here is a medicine worthy of the public confidence.

PREPARED BY J. C. AYER, CHEMIST, LOWELL, MASS.
june 22. 3m

Family Boarding School for Boys,
AT JAMAICA PLAIN, ROXBURY.

THE Subscriber gives notice that the SUMMER TERM of his Family Boarding School for Boys, will commence on the 8th of July.

The Establishment unites the advantages of a healthful and pleasant location, with those of large and convenient buildings, and extensive and retired grounds.

Thorough instruction is given in all branches preparatory to College or Mercantile pursuits.

Application for admission may be made by letter, or by personal interview with the subscriber, at his residence, on Centre street, corner of Pond street, Jamaica Plain, Roxbury. C. M. VINSON.
june22. 1wis.3wos.

LITTELL'S LIVING AGE. No. 319. 12½ cents.
CONTENTS.
1. Life and Times of John Calvin—North British Review.
2. Frances Sargent Osgood—Tribune.
3. Lettice Arnold, Chapter 4-6—Ladies' Companion.
4. Deborah's Diary, Part 3—Sharpe's Magazine.
5. Scenes from the Life of a Soldier—Spectator.
6. Louis Napoleon; England, France, Russia and Greece; Prussia and Germany; Catholic Church Rampant—Examiner, Chronicle, Times, Daily News, and Spectator.
7. Notes upon Newspapers.

POETRY.—Laboare est Orare
SHORT ARTICLES.—A War Song of Peace.

Published weekly, at Six Dollars a Year, by E. LITTELL & CO., corner of Tremont and Bromfield sts. June 22

Dr. Bauer, Dentist,
—AND—
TEACHER IN THE ART OF DENTISTRY.
Office No. 561 Washington street, Boston.

A new method of inserting artificial teeth, on fine Gold plates, without extracting the roots, of pivoting damaged, and of restoring decayed teeth, in the most durable manner, or of extracting them, *without pain*, and at very low prices.

Dr. Bauer in recommending his professional aid to the Boston community, begs leave to remark, that by a thorough, regular education and study in the best Universities in Germany, his long practice there, as also by several years practising with the most skilful dentists in the United States, he has acquired an experience in this art which places him among the most eminent in his profession. Dr. Bauer offers his services to insert artistical mineral teeth on fine Gold plates, pivoting with purest Gold, and to heal or extract sensitive and decayed teeth, and in each and every branch in which the aid of a practical dentist is required. Dr. B. has made it a particular rule that every patient receives a written guarantee stating the nature of the operation performed, the purity of the gold, and the genuineness of the inserted teeth, as also the term of years he warrants his work to last, and moreover he keeps a legal record in his office of his professional labors.

The skill resulting from a long practice, and the suitable accommodation in his office, enable him to execute every order, of whatever nature in dentistry it is, to the full satisfaction, as he flatters himself, of his patrons, and at the very lowest cash prices.

Gold Filling one Tooth,	$ 50
Setting on Pivot with fine gold,	1 50
Setting on Plate with fine gold,	2 50
Extracting one Tooth,	25
Cleansing "	50
Extracting with Chloroform,	50
Half Set of Single Teeth, fine gold,	25 00
Whole Set of Single Teeth, fine gold,	50 00
Whole Set of Double Teeth,	80 00

☞ Teeth will be repaired at the lowest prices.
may4

MOREY'S
COLD SALT WATER BATHS,
FOR LADIES AND GENTLEMEN,
Western Avenue, (Mill Dam,) Rear of the New Brick Block.

☞ PRICES REDUCED. ☜
SEASON TICKETS, TWO DOLLARS.

THIS celebrated Establishment is now opened for the season. The *Cold Shower and Swimming BATH* has been removed into deeper water, which at all times is pure and abundant. The Ladies' Baths are entirely removed from those of the Gentlemen, and are provided with Female Attendants.

INVALIDS and CHILDREN will receive particular attention.

TERMS—Season Tickets, $2.00.
Swimming taught by a competent professor.
Additional rooms have been added, with Fleeting Shower Baths, put up in the most approved style. Also, new Dressing Rooms, which will at all times be found perfectly dry and convenient.

The proprietor would call attention to the fact, that though his establishment has been very much improved, the prices have been reduced.

The Ladies and Gentlemen of Boston are respectfully invited to call.

Open from sunrise to 10 o'clock, P. M.
June22. tf TRUMAN MOREY.

SABBATH SCHOOL BOOKS,
134 Washington, opposite School street.

JAMES MUNROE & CO., Publishers, have for sale one of the largest collections of Juvenile Books, suitable for Gifts, Every-Day Reading, Family, Parish, Social and School Libraries.

New Books
Published within the past year.
A Trap to Catch a Sunbeam.
"Only", by the Author of "A Trap."
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Tales of Real Life, by Mrs. Child.
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Works of Ware, Channing, Buckminster, Worcester, Burnap, Palfrey, Peabody, Bulfinch, Dewey, Greenwood, Martineau, Parker, &c. Published by James Munroe & Co.

ALSO, for sale, a complete assortment of Miscellaneous, Theological and Classical Works, with a large supply of English Books in various departments of Literature—many of them received from the New York Trade Sales and offered at unusually low prices at No. 134 Washington, opposite School street. cop3wis june1

NOYES'S TRANSLATIONS.

JAMES MUNROE & CO., publish the following valuable Works, by Rev. G. R. Noyes, D. D.

A new Translation of the Hebrew Prophets, arranged in chronological order, new Edition with additions. 3 vols, 12mo.

An amended Version of the Book of Job, with an Introduction and Notes, chiefly explanatory, 2d edition, revised and corrected, 1 vol, 12mo.

Proverbs, Ecclesiastes, and Canticles,
With Introduction and Notes, chiefly explanatory, 1 vol, 12mo.

"A new edition, and an improvement on the first, excellent as that was." [Boston Recorder.]

"There is no man whose labors in this department of learning deserve a more respectful notice than Dr. Noyes, and no man certainly whose books so well deserve to

POETRY.

[For the Register.]

MR. EDITOR,—A book of Poems entitled "Visions and Voices," by the late Jas. S. Babcock, has recently been published in Hartford, Ct., by E. Hunt. Among the poems are some rare gems, and worthy to be read by all who have a perception of the true and beautiful. The following specimen is full of pure sentiment and exquisite expression.

H. L. CHAMPLIN.

FAITH.

"Faith touching all things with hues of Heaven." *Hemans.*

Faith, the end and the beginning
Of all knowledge 'neath the sun!
All that earth can give, th ugh winning,
Man rests in thee when done.

Higher truths lie still beyond us,
Thought ne'e reached nor tongue hath told;
Faith makes p ain the dark and wondrous,
New things finding in the old.

Highest things must be mysterious,
Beyond the wisdom of the wise;
But the earnest soul and serious
Where it may not reach, relies:

Feels the highest still the surest
Measur- whence all else is shown;
Finds the teachings sweetest, purest,
Whispered, Faith, in thy love-tone.

Prophet, th u, on Time's last mountains,
Whe ce eternal things are seen,
Whence out-flow those living fountains,
Making this bleak world so green.

Calm Assurance, strong yet lowly,
Source of thought and deed sublime,
Bringing down the blest and holy,
Rising over Death and Time.

Light to Learning's labored blindness,
Cheerful strength to doubt and toil,
Warmth of sympathy and kindness,
Breeze of Peace to life's turmoil:

Childlike trus and heart-expansion,
Blooming Love for all mankind:—
Till the new soul grows a mansion
For all loveliest shapes of mind.

On life's hard road tired and fainting,
Thou dost bring us food and balm;
Still of better days acquainting,
Where our hearts wi l soon grow calm.

Open Worlds of bliss and glory,
Spread behind life's c ouding veil;
Brother, think what lies bef re thee
And thy heart shall never fail.

[From a small Volume of Poems entitled "Reverberations."]

SUNRISE COMES TO-MORROW.

True it is that cloud and mist
Blot the clear blue weather;
True that lips that once have kissed
Come no more together.

True that, when we would do good,
Evil often follows;
True that green leaves quit the wood,
Summ rs lose their swa lows.

True that we must live alone,
Dwell with pale dejections;
True that we must often m an
Over c ushed affections.

True that Man his queen awaits;
True that, sad and lonely,
Wo nan, through her prison-grates,
Sees her tyrant only.

True the rich despise the poor,
And the poor desire
Food still from the rich man's door,
Fuel from his fire.

True the plaint,—but if more true,
Wou d not deplore it;
If an Eden fade from view,
Time may yet restore it.

Evil comes and Evil goes,
But it moves me never;
For the Good—the Good—it grows,
Bu s and blossoms ever.

Winter still succeeds to Spring,
But fresh springs are coming;
Other birds are on the wing,
Other bees are humming.

I have loved with right good will,
Mou ned my hopes departed,
Dreamed my golden dream, and still
Am not broken-hearted.

What if cherished creeds may fade?
Faith will never leave us;
God pres rves what God has made—
Nor can truth deceive us.

Let in Light—the holy Light—
Brothers, fear it never;
Darkness stifles, and Wrong goes right—
Let in Light forever.

Let in Light! When this shall be
Safe and pleasant duty,
Men in common things shall see
Goodness, Truth and Beauty.

MISCELLANEOUS.

MR. MANN'S LETTER.

The Hon. HORACE MANN has published a letter in reply to Mr. Webster's criticisms. Our readers doubtless recollect the brief but severe strictures of the letter upon some of the opinions of the former. We have only space for the following extracts from Mr. Mann's letter:

"But wherein do those erroneous 'opinions' consist, which Mr. Webster does not deign to specify, but assumes to condemn? Fortunately, in writing the sentences which he quotes for animadversion, I followed the precise meaning of Judge Story, as laid down in his Commentaries; and in regard to the only point which is open to a question, *I took the exact words* of that great jurist. He speaks of 'the right of a trial by jury, in civil cases,' as an existing right *before* the seventh article of the amendment to the constitution, which *preserves this right* 'in suits at common law,' had been adopted. 3 Comm., 628. Instead of transcribing Judge Story's words, 'in civil cases,' which present no distinct image to common minds, I supposed the every day case of a litigation respecting a horse, which is a 'civil case;' and this difference of form is the only difference between my language and that of the learned Judge. I can wish Mr. Webster no more fitting retribution, after reposing from this ill-tempered attack upon me, than to awake and find that it was Judge Story whom he had maligned.

But the opinion expressed by me on this point, does not need the authority of any name to support it; and the illustration which I gave is not only intelligible to every sensible man, but is also apposite. I said 'a man may not lose his horse [his property in a horse] without a right to this trial.' Mr. Webster's comment is, that 'the case, 'if it have any analogy to the matter,' means, that if a man's horse 'may into his neighbor's field, *he cannot lead him back without a precious trial by jury to ascertain the right.*' Was ever the plain meaning of a sentence more exactly changed about, end for end! Mr. Webster may pitch summersets with his own doctrines, but he has no right to pitch them with mine. I said a man may not *lose* his horse, or his property in a horse, without a right to the trial by jury. He says I said, a man cannot *find* or *retake* a lost horse, without a previous trial! *Dulce est desipere in loco.* Or, it is pleasant to see a grave Senator play upon words, but there must be wit to redeem it from puerility.

But the childishness of this criticism is not its worst feature. What is the great *truth* which Mr Webster and his apologists attempt here to ridicule? It is that while every man amongst us, in regard to any piece of property worth more than twenty dollars, of which violence or fraud may attempt to despoil him, has a right to a trial by jury, yet a man's freedom, and that of his posterity forever, may be wrested from him, as our law now stands, without such a trial. Does not this hold a man's freedom to be of less value than twenty dollars? If two adverse claimants contest title to an alleged slave, whose market value is more than this sum, each is entitled to a jury to try the fact of ownership. But if the alleged slave declares that he owns himself, he is debarred from this right. And this truth, or a common illustration of it, Mr. Webster and his apologists think a suitable topic for sneers or pleasantry! A foreign proverb says that for a man to kill his mother *is not in good taste.* I trust the moral and religious people of Massachusetts have too much *good taste* to relish a joke on such a theme.

I said that Mr. Butler's bill 'derides' the trial by jury. By that bill every commissioner and clerk of a United States court, every marshal and collector of the customs, and the seventeen thousand postmasters of the United States, are severally invested with jurisdiction and authority in all parts of the United States, to deliver any man, woman, or child in the United States, into custody, as a slave, on the strength of an *ex parte* affidavit, made any where in the United States. This affidavit may have been made a thousand miles off, by no one knows whom, and certified to by a person who never saw or heard of the individual named in it. A forged affidavit, or a fictitious affidavit would often answer the purpose as well; for how difficult, and in many cases how impossible, to prove its spuriousness. Did oppression ever before conceive such a tribunal, so countless in numbers, so ample in jurisdiction, so formidable in power! Had a bill similar to this been proposed in the British Parliament, from 1763 to 1776, what would our fathers have said of it! Yet this bill, with some kindred amendments, heightening its features of atrocity, Mr. Webster promised to support, with all its provisions, to the fullest extent.'

What aggravates the wrong, is, that the cruelties of the measure would fall upon the poor, the helpless, the ignorant, the unfriended. The bill would have been far less disgraceful, had its provisions borne upon the men who should pass it; because in such case, there would have been a touch of equality. Now, if this bill does not '*deride*' all guaranties for protection of human liberty, it is only because my word of reprobation is too weak. It is only because one needs to tear a leaf from the curse-book of Pandemonium' in order to describe it by fitting epithets.

With regard to the fairness of Southern Courts, Mr. Mann says:

"I have no doubt that what Mr. Webster says about southern courts being "fair and upright" is very generally and extensively true, but I have had a little personal knowledge of southern courts and I have no hesitation in saying that there has been one, at least, before which, if a slave were suing for his freedom, and any popular clamor against him should exist, he would have no more hope of obtaining his liberty through the "fairness" of the court, than if, thrown overboard in the middle of the Atlantic ocean, he would have of saving his life by swimming ashore.

Mr. Webster holds Massachusetts up to the ridicule of the world, because she "grows fervid on Pennsylvania wrongs;" and he has deemed it his duty to inquire how many seizures of fugitive slaves have occurred in New England within our time. Is this the Christian standard by which to estimate the evil of encroachments upon the most sacred rights of men? If I repose in contentment and indifference, because my own section, or State, or county, is as yet but a partial sufferer, why should I not continue contented and indifferent while I myself am safe? In providing for the liberties of the citizen, under a common government, I think Massachusetts worthy of all honor, and not of ridicule, because she does "grow fervid on Pennsylvania wrongs and," on the wrongs of an entire race, whether in Pennsylvania or California, certainly within the boundaries of our own country. I see no reason why my sympathies as a man, or the obligations of my oath as an officer, in regard to the nearer or the remoter States, should be unnerved as the squares of the distances. Even with regard to foreign countries, did Mr. Webster think so, in those better days, when his eloquent appeal for oppressed and bleeding Greece roused the nation, like the voice of a clarion? Did Mr. Webster deem it necessary to make inquisitions through all the New England States, how many Hungarian patriots they had seen shot at the tap of the drum, or how many noble Hungarian women had been stripped and whipped in their market places, before he thrilled the heart of the nation, at the wrongs of Kossuth and his compatriots, and invoked the execrations of the world upon the Austrian and Russian despots? I see no difference between these cases, which is not in favor of our *home interests*, of our own *domestic rights*, except the difference of their bearings upon partisan politics. Mr Webster quotes and commends Mr. Bissell, who said that those Southern States which had suffered the least from loss of slaves made the greatest clamor.—That statement of a fact was well put by Mr. Bissell; but was it well applied by Mr. Webster? In the statement, it was a question as to the loss of property. In the application, it is a question as to the loss of liberty. The latter is not, therefore, the "counterfact" of the former.—Blindness to the distinction between the value and the *principle* of property, and the value and the *principle* of liberty, could alone have permitted the comparison.

At the close of the letter, there is the following postscript."

"P. S. While writing the closing paragraphs of this communication, I have seen a "Fugitive Slave Bill," submitted by Mr. Webster in the Senate, on Monday last. It provides for a trial by jury. It is short, consisting of two sections only; simple in its provisions, and could it be slightly altered, so as to provide for an appeal in matters of law in certain cases, and for enabling the alleged fugitive to procure testimony in his defence, and to be indemnified in case the judgment is in his favor, it would seem to be as nearly perfect as a bill on such a subject can be. I rejoice to see this bill, and to know that it comes from such a source. No man is so truly great, whatever other titles to eminence he may have, as when, after taking an erroneous step, he resolves to "tread that step backward."

THE GREATEST DISCOVERY OF THE AGE.—If all that has recently been said of the discovery, by Mr. Henry M. Paine, of the decomposition of water and the production of an inflammable gas, that is safe and easily managed, and can be applied to domestic uses, be true, then this must attain *par eminence* the rank we have assigned it at the head of this article. A couple of gentlemen of this city, a few days since, addressed a letter to Mr. Paine, making inquiries on the subject of this gas. In reply, he, with much courtesy, invited them to come to Worcester, where he would be happy to show its operation, and give them any information they might desire. On Thursday evening, these gentlemen visited Worcester; and their report is, that they were well repaid for their journey. They learnt from Mr. Paine that he had disposed of the right to use his invention in the United States to parties of gentlemen in Boston and New York. He was very courteous, and gave the gentlemen all the information he could, without infringing on the rights of the new proprietors.

A fortnight since he would have been pleased to have shown the entire instrument, but, as the matter now stands, he did not feel at liberty to show it. We understand that steps have been taken to secure patents in Europe, and when secured, the right of use will be offered for sale at a cost within the means of all.

Mr. Paine does not claim the discovery of decomposing water, which was known 65 years ago; but he does claim the discovery of a new principle of electricity, by which the decomposition of water is very rapidly produced, and at a merely nominal cost. An hour was spent in hearing him discourse upon the subject, and, if all he claims for the discovery is verified, it cannot fail to revolutionize many departments of modern commerce. To see the purest flame, so clear that the faintest tints of blue and green can be readily distinguished, and of such a quality, that the eye is not pained in gazing on it, certainly speaks well for the superiority of the light. It burns with an even and steady consumption, about one cubic foot in three to four hours, sufficient to light a common-sized room. There is no smell or smoke to the gas. The flame is opaque, and the power of the jet tremendous.

During the last winter, Mr. Paine erected a light-house upon a hill in front of his house, from which he directed the rays, by a reflector, to a village opposite Worcester, and one mile and a sixth distant in an air line. The light was so powerful, that persons in the village could read by it.

Another illustration of the character of this light is in the fact, that an excellent daguerreotype has been taken by it.

Mr. Paine exhibited the stove, which warmed his room. It was about 14 inches in diameter, composed of two circular pieces of sheet iron, between which a flame issues, and the cold air rushing in, it gives forth a most delightful heat. The stove may be used for cooking and in fact for all purposes, where heat and light are required. The entire labor required to make a day's supply of gas for a common dwelling-house does not occupy two minutes in turning a crank; and the machine takes up about as much room as a common mantel clock.

Writing upon this subject, Elihu Burritt, the "learned blacksmith," says: "There is not only a saving of expense, but of work, and the inconvenience and care of wood, coal and ashes, and the danger from fire al ost completely annihilated. This is not supposition; we saw the lights, followed the pipes to the cellar, and saw the apparatus employed for the decomposition of the water; and must say we can hardly find words to express our astonishment at the simplicity of the machine, when at the same time we think of the greatness and grandeur of the discovery. This must rank, if not above, certainly equal, with the greatest discoveries and invention of the age. Wood, and coal, and oil, and fluid, may all be dispensed with, by the use of Mr Paine's apparatus.

Mr Burritt further says: "Two jets, such as were burning in the house, would be sufficient to light a moderate sized hall every night, at an expense of the interest on the cost of the machine, (about six dollars per annum,) with only the little trouble of occasionally filling the water cistern.

It is understood that Mr Paine has disposed of his proprietary right to his discovery for a sum, which may at first seem incredible; but a moment's consideration will show that the purchasers will have got a good bargain if all that is said of the capabilities and cheapness of the light can be established. The terms of purchase are reported to be five millions of dollars—half a million down.

Mr Paine is expecting a visit from the committee on gas of our city government at Worcester to day to look into this matter. [Boston Transcript.

INDIAN NUMERALS.

Some singular developments appear on this subject in the inquiries which are making under the authority of Congress at the Indian Bureau. It is found that while we are paying large annuities to many of the tribes who are still in the mere hunter or barbaric state, these tribes do not comprehend the simplest rules of addition and division. None of them have the slightest idea of *mental arithmetic*. They cannot multiply or divide a figure. And they have no clear appreciation of even moderate sums, of say five or ten thousand dollars, unless the pieces of coin are spread out before them. But for all large sums they are in the dark, and are entirely unable to understand a *mental divisor*. Some of them cannot count a thousand. Bundles and sticks, tied up, are the ordinary mode of counting.

Their arithmetical root is clearly decimal. Five fingers on each hand, held up, is a decimal, five tens on each foot, appealed to, converts this into a vingtisimal. There are separate words for digits, from one to ten. *Mi-tes-wa.* The nine former are then add d after the latter to nineteen. Twenty is d noted by a new term, *ai tun-a.* The digits from one to nine are then added to this word till twenty nine. Thirty is a compound, meaning three tens; forty, four tens, and so on, to ninety-nine. One hundred is a new term, in *twank.* The terms one, two, three, &c., uttered before this, render the count exact to one thousand, which is called *a great twank*, and the same prefixture of the nam s for the digits can be repeated to ten thousand.

This is the Algonquin mode. But the pieces of money or any things of any kind, must be shown, to enable them to understand the sum. There is no rule of multiplication, division, &c. There is absolutely no *mental* appreciation of sums. This denotes how carefully, how *simply* and *pains takingly* money transactions should be conducted with the Indians, and how liable they are to misunderstand offers made for their lands, and to misapprehension or deception.

The more advanced tribes are better arithmeticians. They have profited by education, and more by intermixture of races. The Choctaws have native terms to *ten hundred thousand.* By adopting at this point, the English terms "million" and billion," with a peculiar orthography, they can compute higher. The agent for the Cherokees reports original terms for very high sums—which, however, there is reason to believe, not one in a thousand of the common people understands.—[National Intelligencer.

SCIENTIFIC WONDERS.

The general faith in science as a wonder-worker is at present unlimited; and along with this there is cherished the conviction that every discovery and invention admits of a practical application to the welfare of men. Is a new vegetable product brought to this country from abroad, or a new chemical compound discovered, or a nominal physical phenomenon recorded, the question is immediately ask d, *cui bono?* What is it good for? Is food or drink to be got out of it? Will it make hats, or shoes, or cover umbrellas? Will it kill or heal? Will it drive a steam engine or make a mill go? And truly this *cui bono* question has of late been so satisfactorily answered, that we cannot wonder that the public should persist in putting it, somewhat eagerly, to every discoverer or inventor, and should believe that if a substance has one valuable application, it will prove, if further investigated, to have a thousand. Gutta percha has not been known in this country ten years: and already it would be more difficult to say what purposes it had not been applied to, than enumerate those to which it has been applied. Guncotton had not proved in its saddest way its power to kill, before certain ingenious Americans showed that it has a most remarkable power of healing, and forms the best stucking plaster for wounds. Surgeons have not employed ether and chloroform as anæsthetics for three years, and already an ether steam engine is at work in Lyons, and a chloroform engine in London. Of other sciences we need scarcely speak. Chemistry has long come down from her atomic altitudes and elective affinities; and now scours and dyes, bakes, brews, cooks, and compounds drugs with contented composure. Electricity leaves her thunderbo t in the sky, and, like Mercury dismissed from Olympus, acts as letter carrier and message boy. Even the mysterious magnetism, which once seemed a l ving principle to quiver in the compass needle, is now unclothed of mystery, and set to driving turning-lathes. The public perceives all this, and has unlimited faith in man's power to conquer nature. The credulity which formerly fed upon unicorns, phœnixes, mermaids, vampires, krakens, pestilential comets, fairies, ghosts, witches, spectres, charms, curses, universal remedies, pactions with Satan, and the like, now tampers with chemistry, electricity and magnetism, as it once did with the invisible world. Shoes of swiftness, seven league boots, and Fortunatus's wishing caps are banished even from the nursery; but an electro magnetic steam fire balloon, which will cleave the air like a thunderbolt, and go as straight to its destination as the crow flies, is an invention which many hope to see realized, before railways are quite worn to pieces. A snuff box full of the new manure, about to be patented, will fertilize a field; and the same amount of the new explosive will dismantle the fortifications of Paris. By means of the fish-tail propeller, to be shortly laid before the Admiralty, the Atlantic will be crossed in three days. [Edinburg Review.

SITUATION OF NEW ORLEANS. Few persons who have never visited New Orleans have any correct idea of its position, and why a crevasse makes timid people nervous. The city is in a valley, with the levee, which is a high embankment that keeps the river from flowing in on the town on one side, and the Metaire ridge on the other. The average depth of the valley is 15 feet below the high water line of the Mississippi, five feet below the crest of the Metairie ridge, and about one foot above the ordinary tides of Lake Ponchartrain.

EXTRACTS. Build your nest upon no tree here, for you see God hath sold the forest unto death, and every tree whereupon we would rest is ready to be cut down, to the end that we may flee and mount up, and build upon the rock, and dwell in the holes of the rock.

If ye are wheat, ye must go under the Lord's threshing instrument, in his barn floor, and through his sieve, and through his will, to be bruised, as the Prince of your salvation was.

THE GRINNEL EXPEDITION.

New Bedford may well be proud of her sons, many of whom have done her honor and rendered distinguished service to the State. Among others who deserve to be cherished in the memories of all, are the brothers Grinnell, who having become eminent as merchants, have also acquired reputation in other departments of usefulness. Mr. Moses H. Grinnell has represented the city of New York in Congress. Mr. Joseph Grinnell is at the p esent time our popular and efficient Representative in that body. Mr. Henry Grinnell has not been ambitious of political honors, but has been content to build up a high reputation as an enterprising, skilful and upright merchant. The recent act of munificence of the latter has given him a world wide renown. His brother in New York has long been known by his princely liberality, both in his immediate sphere of action and in behalf of the benevolent objects of the day, but Mr. Henry Grinnell has entered upon a wide field of human enterprise. It is indeed a beautiful spectacle to behold a private citizen fitting out at his own expense an expedition to go in search of a lost mariner, a subject of a foreign power, who has perilled and perhaps lost his life in undertaking to add to our knowledge of the earth on which we live. Sir John Franklin, the famous navigator, has been missing for a very long time, and no tidings have reached the civilized world showing in what part of the frozen regions he may be found. Yet, looking at the matter with the eye of faith and hope, a worthy son of our city has undertaken to fit out an expedition to go in search of him. He has sent out a forlorn hope with only a mere chance of relieving the lost Englishman and his gallant companions. But a though such is the principal object of this philanthropic movement, there is a secondary object in view of great importance to the whole civilized world. The expedition are directed to make scientific observations and to b nefit the world by their discoveries. Whether Sir John Franklin be found or not, there is little doubt that the admirably contrived expedition fitted out so liberally by Mr. Henry Grinnell, will be of great service to mankind. We await tidings of the brigantines commanded by De Haven and Griffin with intense anxiety, and none who have human hearts can fail to take a deep interest in the perilous voyage in those little vessels and to wish them God speed. [New Bedford Mercury.

DISCOVERIES IN AFRICA.

A correspondent of the *London Times* gives some interesting details respecting Mr. Richardson, the enterprising African traveller. Mr Richardson, he says, left Tripoli on the morning of Good Friday, for the interior of Africa. "The transport of the boat for navigating the lakes has been a source of great anxiety and immense difficulty. It has to be conveyed a four months journey over the burning sands of Africa, before it reaches Lake Tshad. The Admiral at Malta has constructed a beautiful craft, broad in the beam and as light as cork on the water. Mr. Richardson and his German travelling companions proceed first to Mourzouk by the route of Migdol, not yet travelled by Europeans; afterwards from Mourzouk to Ghat, and thence through the country of the Souaneks to Abeer and Ughachy, where, on the frontier of Soudan, they will await the termination of the rainy season in the tropics, during which all human labor is suspended. This season of fever terminated, Mr. Richardson and Dr. Barker and Overweg will proceed to Kanou and Fukkaton, the principal cities of Soudan and of the Feilbutals' empire. They will then turn eastward to Bornou, when they will explore the waters of Lake Tshad; and if any thing happen to the boat *en route*, they will construct a new one, being well provided with tools and other boat-building apparatus. The shores of the Tshad being explored, Drs. Barker and Overweg will separate from Mr. Richardson; —the two former proceeding further east towards the Mountains of the Moon and the eastern coast of Africa, and the last returning north to the Mediterranean on the old Bornou route. Mr. Richardson is expected to return to Tripoli in the course of a year and a half; but of course the period of the return of his companions cannot be brought within the same compass, not even conjectured."

THE PRODIGALITY OF WEALTH.—We extract the following remarks from the N. Y. Daily News:

"The vast accumulation of wealth in the hands of a few individuals in this city, is, we presume, well known; but few are aware of the lavish expenditure of some of our millionaires. It looks something like going back to the days of Rome when the revenue of a province scarce sufficed to furnish a supper, to hear that at a party given in Lafayette Place, the flowers alone cost twenty-five hundred dollars! Boston, Philadelphia and Baltimore were all placed under contribution, to decorate a single New York mansion with exotics.

The family which could afford to entertain their friends at this expense were, of course, the favorites of fortune. But though such great wealth is not enjoyed by all of our fashionables, their extravagance would astonish folks unaccustomed to the aristocracy of republicanism. It is no uncommon thing for eight hundred or a thousand invitations to issue for one party, among the 'upper ten,' who crowd their houses to repletion, fill their guests with the choicest viands, the most costly wines—delight them with flowers and music at the cost of thousands; and rule their little hour, through their extravagance and folly, the admiration and wonders of those they fete—then become bankrupt, and give place in the circles of fashion to some florist, confectioner, or upholsterer, who grew rich in supplying their extravagance, and in his turn is ambitious for social distinction.

A VETERAN CRIMINAL. Among the convicts from the State Prison who were re sentenced in the Municipal Court yesterday, was a man named Henry Woods, about 75 years old, who has three times been sentenced for life, and as often had his sentence remitted; besides having served six other sentences for larcenies. Since the year 1810, he has passed 63 days in solitary confinement, and 38 years at hard labor in the State Prison. His earlier convictions were for burglary and store-breaking; but the last was a f lonious assault, with intent, &c., upon his sister-in-law, his father's daughter by a second wife. He told the Court yesterday, when asked if he had anything to say, that he thought the State had had about enough of his time, but he was now so old, that it did not matter much where he passed the remainder of his days. Judge Hoar gave a sentence of six months additional. [Transcript.

MOTHERS OF THE WISE AND GOOD,

BY JACOB BURNS, D. D.

NOTICES OF THE ENGLISH EDITION.

[From Rev. J. Angell James.]

"It is a useful and valuable work, replete with instruction and encouragement, and will have, I hope, as it deserves to have, a wide circulation. I make much use of it in my periodical meetings, among this interesting and important class."

[From Rev. Dr. Beaumont.]

"I am constrained to say that it is full of interest, and that of the most pleasing and useful kind. It presents to the reader a bouquet of charmed names—a cabinet of charming reminiscences—a theme of facts and morals, of incidents and principles, at once delightful and edifying. And as a gallery of select ladies' and their sons, it would be a profitable study for all who fill the important relations of son and mother."

[From Rev. J. P. Dobson.]

"Would that all mothers—young mothers, especially—had such volume in their possession, and could be prevailed on not to make it a mere means in the training of their infant charge. I rejoice to speak of it wherever I can, and shall be ready and glad to avail myself of every opportunity of recommending it, because I can recommend it conscientiously and earnestly."

[From the Free Church Magazine.]

"We have lingered over the pages of this most attractive book, with feelings of interest, and tenderness, and affection, which we cannot express. Many remembrances of youth arose, and took full possession of our heart, while in some instances we scarcely new whether we read the pages of the work before us or those of memory. It is well that instances of the precious influe ces of maternal piety, prudence, and love, should be recorded; but who can tell their unstinted value? The mothers of the wise and good! yes, were there more such mothers, we might confidently expect more such sons."

GOULD, KENDALL & LINCOLN,
June1 3t Publishers, 59 Washington street.

LIBRARY OF HARVARD COLLEGE.

ALL persons having books from this Library, are requested to return them *before or on Wednesday*, the 19th inst. Books may be borrowed again on Monday morning, July 22d, and during the vacation, *from* that time till the first Monday in the following term, (Sept. 2d.) the Library will be open every Monday forenoon to visitors, and for the delivery of Books. T. W. HARRIS, *Librarian.*
Cambridge, June 4 3t 20

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For sale at No. 134 Washington, opposite School street.
may18

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PREPARATORY AND HIGH SCHOOL,

TO commence on Monday, October 1st. Hours, 9 till 1. Designed to furnish a thorough course of instruction, under the best Teachers in every branch of Female Education,—to qualify Young Ladies for any sphere of duty, or any circle in society.

Our rooms are spacious and retired, comprising a LADIES' SELECT

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Sept. 1.

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THE Summer Term of this School will commence on Tuesday, the first day of June next. A small number of pupils will be received into the Subscriber's family; and the constant care and attention of himself and his wife will be devoted to them, as regards both their intellectual and moral training.

Terms:—$132, per annum.

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RUFUS F. BREWER.
Framingham, May 11, 1850. 3mos

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RICHARD S. EDES
Bolton, Worcester Co., Jan. 7th, 1850.
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ONLY 10 CENTS A ROLL.

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For the present and approaching season,
—CONSISTING OF—
SHAWLS, SILKS, DRESS GOODS
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PHASES OF FAITH,

By the Author of "THE SOUL."

JUST received by LITTLE & BROWN, 112 Washington street.—Phases of Faith; or, Passages from the History of my Creed. by F. W. Newman, 8vo. 150, a few copies, remaining, of "The Soul," her sorrows and aspirations: an Essay towards the Natural History of the Soul, as the basis of Theology, by F. W. Newman.
June1

NEW SACRED MUSIC BOOK,

With Special exercises and Adaptations to Singing Schools and Choir Practice; entitled

THE BAY STATE COLLECTION: by A. N. JOHNSON, Organist at Park Street Church, Boston; JOSIAH OSGOOD, Organist at Winnisimmet Church, Chelsea; and SUMNER HILL, Organist at Old South Church, Boston.—One of the most complete Collections of SACRED MUSIC ever published, suited to the wants of all Christian Denominations, and to the various occasions of Public Congregational and Social Worship.

The work contains a large amount of MUSIC, embracing a great variety of *Psalm and Hymn Tunes, Anthems, Chants Choruses, and Set Pieces,* Original and Selected. The ELEMENTARY PRINCIPLES are arranged in such a manner, that a full set of Exercises are presented for the practice of Elementary Classes, thus saving the labor of writing Blackboard Lessons, and greatly facilitating the progress of a Class. In addition to an unusually great variety of New Music, most of the Old Standard Tunes are contained in the work, published in a form which occupies but little room. The Anthems are of a very popular character, great care having been exercised in their selection and arrangement.—A set of SOLFEGGIO EXERCISES, for training choirs, is embraced in the work, and also a CHORISTER'S INDEX, which contains the first line of a large portion of the Hymns in common use, with references to the Tunes in this work adapted to each hymn.

The Editors of this work, from many years' experience as Teachers and Conductors of Music in some of the principal churches of Boston, have had unusual opportunities for becoming acquainted with the wants of Choirs and Schools. The views of many experienced teachers, residing in various parts of the country, have also been consulted, and it is believed that no work has ever been offered which will enable teachers to instruct their classes with equal facility and success. The Chorister's Index is adapted with particular reference to the Church Psalmody, Tunes and Hymns by the General Association of Connecticut, Watts' and Select Hymns, and many others.

☞ *Teachers and others are requested to examine the work.*

I have been constantly using the Bay State Collection since its publication, in several Singing Schools, and I most cheerfully recommend it as the best adapted and most convenient book for the purpose that I have ever met with. I give it a decided preference over any similar publication, and believe the preference will be sustained by all who will make trial of its merits. It greatly relieves the labor of the teacher, simplifies the course of instruction and facilitates the progress of the pupils.

J. C. CRAM,
Teacher of Music.

Messrs. "ilkins, Carter & Co., Gentl